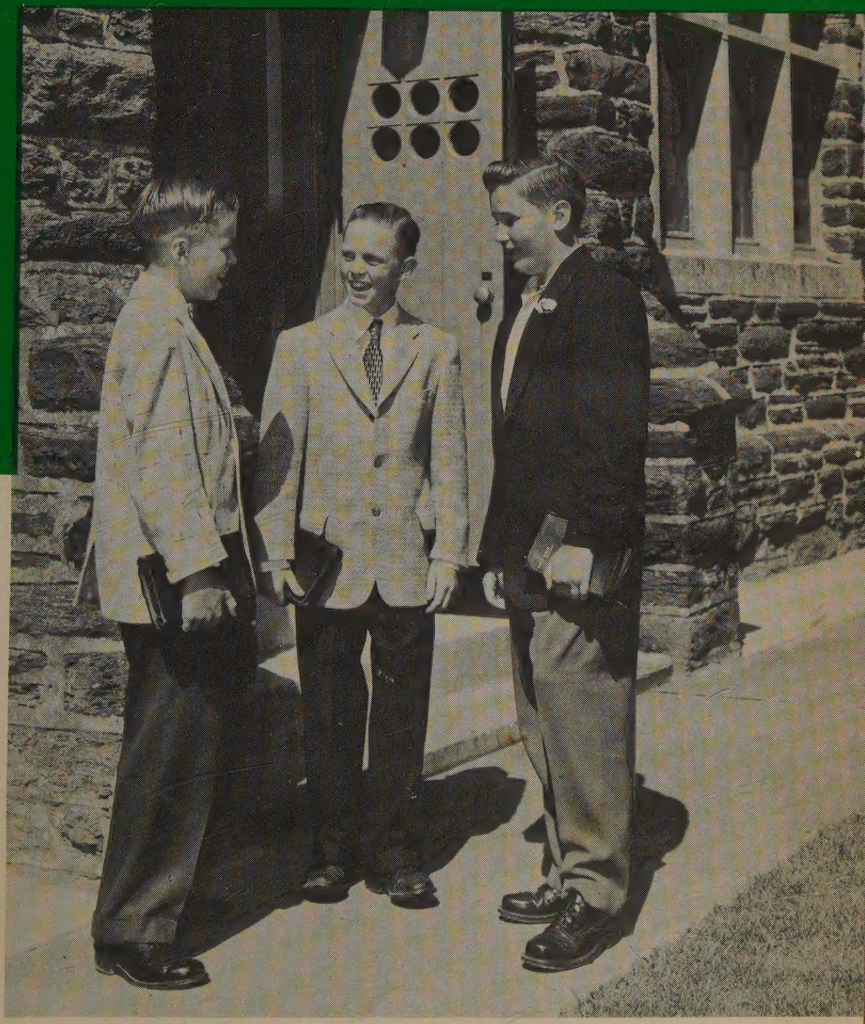
The LUTHERAN



READY FOR SUNDAY SCHOOL

Vol. 43, No. 1

OCTOBER 5, 1960

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RESPONSE

THERE'S A LITTLE old lady in our congregation to whom I love to give Holy Communion . . . but it wasn't always so for me.

The first time I gave her private communion in her home I patiently explained the service to her. I called her attention especially to the fact that I alone would pray aloud the Lord's Prayer; that after the confessional service we would pause while silently I made ready the Holy Supper; that after the brief service was over we would limit our conversation so that she could think about the "salutary gift" she had received. She nodded in understanding.

Everything went very well until I gave her the bread. It was a little upsetting to me that, on receiving it, she said "thank you." She did the same when sh received the wine. After several such e periences I was going to tell her that th wasn't the right response and that if sh wanted to say anything she could sa "Amen."

After thinking about it, I never me tioned this to her. To this day she st says "thank you" and now I really hop she continues to do so.

As I WATCH the people of our congr gation return to their pews after receivi the Body and Blood of Christ, I kee hoping that their hearts, too, are ove flowing with gratitude. I hope that, least silently, they will say "thank yo to the Lord.

—ROBERT H. THURAU

The LUTHERAN News Magazine of the United Lutheran Church in America

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October 5, 1960

THIS WEEK . . .

● CHIEF BATTLEGROUND between Lutherans and the Communists ever since World War II has been East Germany. Documents and pictures reflecting the present situation are on *pages 18-23.*

● CRITICISM of the youth organization of the United Lutheran Church in America comes this week from a man who should know what he is talking about, Arthur Bauer, executive secretary of the Luther League of America (*p. 11*).

● LIFE washes up into its backwaters numerous people who no longer have much purpose or much joy in living. The way a church helped one of these people is told by Lolo Lamoreux in "No Longer Lonely" (*page 24*).

● THE MELTON FAMILY goes about its daily life in the pages of *The Lutheran* this week, as it has been doing since July 4, 1951. This week Mrs. Melton had one of those mad-at-everything moods, but recovered quickly (*p. 26*).

● DR. BROWN completes this week ("Worship Notebook") a nine-part study of Vespers, the evening service which used to be conducted in practically every congregation every Sunday evening. Maybe the time has come when Vespers could be resumed, Dr. Brown thinks.

● HELPFUL in getting acquainted with the Augustana Church (with which the ULC hopes to be merged before long) is the book *Centennial Essays,* consisting of a dozen studies of a variety of phases of Augustana life and thought. Dr. T. A. Kantonen reviews the book this week (*page 32*).

● PROGRAM of the 1960 United Lutheran Church convention in Atlantic City is published in detail this week, *page 34.*

THE CHURCH IN THE NEWS

African missions seen renewed

Restoration of freedom to Africans "should help open the hearts and minds of multitudes of Africans to the Gospel," the 250 delegates to the Lutheran World Federation's Second All-Africa Conference were told. The conference met Sept. 8-18 at Antsirabe, Madagascar.

The Hon. Emmanuel Abraham, Ethiopian cabinet minister and head of that land's Mekane Yesus Lutheran Church, said the new freedom would remove "hatreds and prejudices created by the master-servant relationships engendered by colonialism." Africans had sometimes been exploited by "foreigners who were mistakenly taken to be Christians" he explained.

Africans imitate Western ways, Mr. Abraham said, and are attracted by "ideologies and isms such as socialism, communism and agnosticism, which have been swaying Europe and America for a generation or more." The only way to prevent Africans from being "trapped by false beliefs and philosophies" is "the preaching of the Gospel among the African peoples with apostolic zeal," he said.

Picture is distorted

Many films and books about Africa give an inadequate or distorted picture of the work of Christian missions, D Christian G. Baeta of Ghana told t LWF conference. Dr. Baeta is chairm of the International Missionary Counc

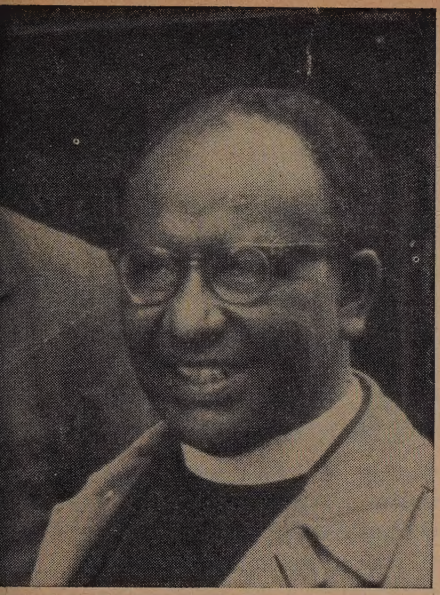
A recent film about Africa made journalists portrayed the role of Chr tianity as "so utterly irrelevant as to ridiculous," he charged. "Quite a fe books" about Africa regard the work missions as "negligible," he adde Actually the "love, courage and se sacrifice" of missionaries were "in ma cases the chief reason why Africans a what they are today, able to cope wi modern demands instead of being hel lessly overwhelmed by them." Dr. Bae urged that "there should not be silenc about the "undeniable achievement a contribution and very real significanc of Christian missions in modern Afri

More responsibility sought

Lutheran churches in Africa shou assume more responsibility for the me cal and welfare work which has be carried on by mission groups, one co ference resolution suggested. Anoth asked the LWF to survey problems a needs of young people in Africa to gu the continent's churches in mapping you programs that would "speak relevan to the young people of today."

Dr. Sigurd Aske, director of the LW new broadcasting station being built Ethiopia, told the conference that ra was the "obvious way" to bring the Chr tian message to the "uncommitted" m lions. "Until illiteracy has been ov come, radio provides the most effect means of reaching people," declared Aske.

The conference heard reports of ga in church membership. Tanganyik seven Lutheran church bodies with combined membership of 329,000 wo soon merge into a single organizati



DR. CHRISTIAN BAETA
Missions have helped Africa

ıe Rev. Ruben Pedersen, chairman of ıe Federation of Lutheran Churches in anganyika, reported. The conference lso heard that Lutheran membership in ligeria had more than doubled in the ast five years and that in South Africa, here missions have been working since 792, there were now more than 400,000 utherans.

eligious "extremists" listed

In an unprecedented action, the Demo-atic National Committee last month rculated a public memorandum in which listed five "anti-Catholic extremists" ho it said were keeping the religious sue alive in the current U.S. Presiden-ıl campaign. Sen. John F. Kennedy, e Democratic candidate, is a Roman atholic.

The party's memorandum quoted as e source of its information *Facts,* a riodical of the Anti-Defamation League the Jewish organization B'nai B'rith. It said, "Four major anti-Catholic extremists operating in the current political campaign are the Rev. Harrison Parker of Washington, D. C.; the Rev. Harvey Springer of Englewood, Colo.; the Rev. Carl McIntire of Collingswood, N. J.; and Brig. Gen. (ret.) Herbert C. Holdridge of California. A fifth professional anti-Catholic of long standing is the Rev. Bob Shuler of Los Angeles, Calif." The memorandum listed as "hate sheets" the *Western Voice, Methodist Challenge, Christian Heritage,* and the *Voice of Freedom.*

Mr. Parker reacted to the committee's charge by branding the Roman Catholic Church a "gang of people out for power. . . . Whenever Catholics have got control of the guns they have killed Protestants and Jews." Mr. Springer, who is pastor of a Baptist church, denied being a "preacher of hate or a rabble rouser" but said he was opposed to any effort to "put Romanism in the White House."

No apology granted

Dr. McIntire, pastor of a Presbyterian church and president of the fundamentalist International Council of Christian Churches, demanded an apology from Sen. Henry M. Jackson of Washington, chairman of the Democratic National Committee. He charged that his name had been included to "discredit and smear" him by Dr. James M. Wine, former official of the National Council of Churches who is now associated with the Kennedy campaign organization. The Democrats "have done a grave injustice to a religious minority in this country," he declared.

Sen. Jackson replied that the memorandum was distributed to "give full ventilation" to the "hate mail being widely disseminated throughout the country. . . . We have no apology to make."

Editors hear of unity hope

Mergers within the next few years were likely to reduce the major Lutheran bodies in the U.S. and Canada to three—the recently formed The American Lutheran Church, the projected Lutheran Church in America, and the Lutheran Church—Missouri Synod. The latter is not affiliated with the National Lutheran Council, but last July began "doctrinal discussions" with NLC representatives to discover areas in which co-operation might be possible.

The doctrinal discussions will be "worth while even if they take 20 years," Missouri Synod President John W. Behnken told the 47th annual session of the National Lutheran Editors' and Managers' Association at St. Louis last month. He said the Missouri Synod would move slowly, since "agreement on doctrine is essential," but added that his church "was not of a mind to be stymied" in its efforts to work out co-operative projects with other churches. Two smaller bodies associated with the Missouri Synod in the Synodical Conference, the Wisconsin and Evangelical (formerly Norwegian) synods, had objected to Missouri's "unionism" in holding talks with other church groups.

Local support urged

Since all Lutherans agree pretty much on doctrinal matters, the next step after the church mergers ought to be an acknowledgment of the unity that exists, the Rev. Philip A. Johnson, director of the NLC's Division of Public Relations, told the St. Louis gathering. Unity can't be "manufactured," Mr. Johnson said, but already is evidenced by inter-Lutheran efforts in world relief, refugee service, service to military personnel, motion picture production, and other programs in which Missouri Synod and National Lutheran Council have worked si by side.

"Isolation on a local level has outliv its usefulness," Mr. Johnson said. I urged pastors and church leaders in co munities to "break the bread of frier ship even if not of the sacrament." C ganic union was not as important in t immediate future as "understanding a co-operation" between the three bod which will include more than 95 per ce of America's Lutherans, he added.

Editorial campaign asked

Lutheran editors ought to campai for less theological jargon in pulpits, l ritualism, less legalism and less soc snobbishness by pastors and people, I George J. Beto told the session. Dr. Be is president of the Missouri Synod's Co cordia Seminary at Springfield, Illinois.

Warning Lutherans not to "travel t road that Rome traveled," Dr. Beto sa the "high point of ritual is often the l point of spirituality." He called for b ter communication of the Gospel by li related preaching and an avoidance law-making and activism as a basis judgment of church members. Too oft the appeal sounds like, "If you love t Lord Jesus, join the Ladies' Aid," he sa

Host for the meeting was the Concor Publishing House. Chosen president the managers' section was Frank Rhody, associate executive secretary the United Lutheran Church's Board Publication. Dr. Albert P. Stauderm associate editor of *The Lutheran*, w elected president of the editors' group.

Service centers popular

Lutheran service centers throughc the world were used by 160,000 servi men and women during the first months of 1960, the Lutheran Servi Commission announced. The commissi

COMMISSION PLANS NEW SERVICE CENTER IN KOREA
Secretaries Kraemer and Yaeger get personal report from Service Pastor Wayne Daubenspeck, who will direct new center for Lutheran military personnel in Seoul

is a joint agency of the National Lutheran Council churches and the Lutheran Church—Missouri Synod. Dr. Carl F. Yaeger and the Rev. Walter Kraemer, the commission's associate secretaries, said the 1960 total was the "second largest number of military personnel" to attend the 34 centers since the program was established in 1951.

The commission's report showed that 243 service people had joined Lutheran churches during the six-month period. Service pastors and other clergymen associated with the centers officiated at 19 weddings and aided 293 welfare cases.

Overseas centers are operated by the joint Lutheran agency at Kaiserslautern, Germany; Tachikawa, Japan; Olongapo, Philippine Islands, and Okinawa. The commission also staffs a center at Hong Kong. A center at Seoul, Korea, is now being built.

ULC income climbs

United Lutherans had upped their giving considerably this year, an eight-month report from the office of ULC Treasurer Edmund F. Wagner indicated. Dr. Wagner revealed that funds remitted by synods toward the ULC budget were nearly 17 per cent ahead of the same period in 1959. An increase of more than 20 per cent would be required to meet in full the ULC budget this year, he added.

A surge of post-vacation remittances in early September brought the total for the year up to Sept. 20 to $6,199,478, the treasurer reported. This represented approximately 50 per cent of the total 1960 budget of $12,380,160. For the same period in 1959, receipts had been $5,300,333.

Response to the Lutheran World Action appeal also showed an increase. With 62 per cent of the ULC's $1,837,470 goal contributed by Sept. 20, it appeared possible for the church to meet its full share in the world-wide emergency and relief program.

Missouri sets high goal

A 1961 budget of $20.7 million was adopted for The Lutheran Church—Mis-

souri Synod by the fiscal conference of the 2.4-million-member body. The figure is approximately $1 million higher than the 1960 budget. The budget is based on pledges from the synod's districts.

About half the synod's income is expended on its educational program, which includes 14 prep schools, colleges and seminaries. Next highest amount goes to home and foreign missions.

Dr. John W. Behnken, synod president, told the 800 delegates to the fiscal conference that the Missouri Synod's chief blessings were "purity of doctrine, faithful pastors and teachers trained in the synod's own educational system, the synod's rapid growth, and its network of elementary schools." As the major "spiritual concerns" of the synod, Dr. Behnken listed the inerrancy of Scripture, worldliness, anti-Christian fraternal organizations and doctrinal aberrations. As material concerns, he noted increasing costs of the educational program, need for more students for the ministry, and the increasing needs of the mission program.

Southern Baptists move north

The Southern Baptist Convention has organized 65 congregations and missions in ten northeastern states since 1954, a regional meeting held in New York last month was told. The southern group's expansion had been termed an "invasion" by the Canadian Baptists and by the American Baptist Convention, often referred to as the Northern Baptists.

The 221 delegates from the 10-state region were told by Dr. A. B. Cash, secretary of the Southern Baptist Department of Pioneer Missions, that since 1941 the denomination's churches in 30 states outside the South had grown from 78 to 2,900.

"To be as well-churched from a Baptist standpoint as some of our southern states, the northeastern region nee 30,000 Baptist churches," Dr. Cash d clared. The Southern Baptist Conventio with more than 8 million members, the largest U.S. Protestant body not member of the National Council Churches.

Carthage dedicates new campus

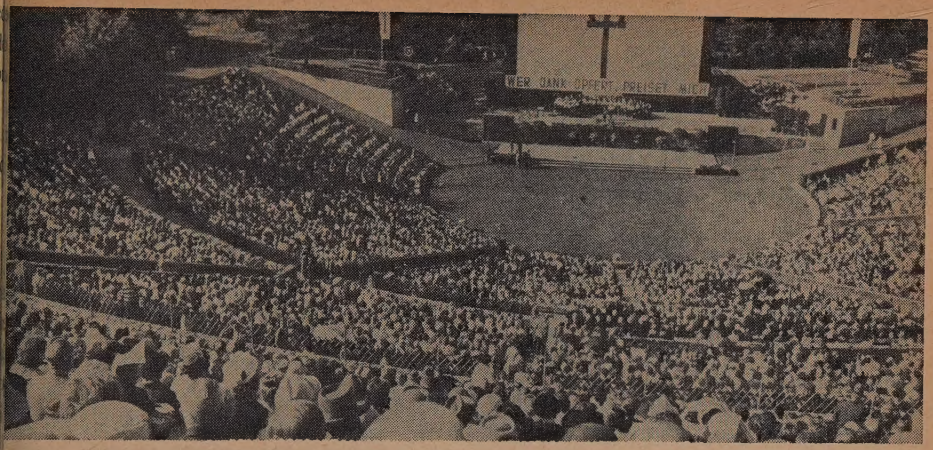
Several thousand "lucky" Kenosha attended dedication ceremonies on Sep 24 for the 65-acre campus on which Ca thage College will build its second ac demic unit. The ULC institution is l cated at Carthage, in western Illinois, b is expanding its work with the ne campus at Kenosha, Wisconsin.

"Your young people are lucky that new campus is being established wh the pinch for academic space is on," D Robert Mortvedt, executive secretary the ULC's Board of Higher Educatio said in the chief address. "The Kenos community is lucky for a college brin new cultural vitality and life. We a all lucky that this college will stand f what it does in view of the chronic i passe in the United Nations."

Gov. Gaylord A. Nelson of Wiscons praised "private colleges" for providi a "properly varied educational climate Groundbreaking ceremonies were co ducted by Dr. Harold H. Lentz, Cartha president. The new campus will welcon a freshman class in the fall of 196 according to present plans.

Dibelius fears for church

Organized Christianity in Commun lands faces "increasing deterioration" the near future, Bishop Otto Dibelius Berlin said in a press interview. T 80-year-old churchman, who has led t church's fight against Red encroachmen added that his long-range view was o of "optimism and confidence. The wor



20,000 Attend Mission Rally in Berlin
Christians from East and West sectors of city gather at open-air theater

vill return to the Savior." The bishop's liocese includes West Berlin, but lies nostly in the Soviet-dominated East Zone.

"In East Germany, under Soviet oc-:upation church life is breaking down. 'eople are abandoning church tradition ind customs. Only a small number re-nain firm," the bishop continued. "Also n the Western world, from other causes, :hurch life is being depleted."

Two dangers constantly threatening nankind, Dr. Dibelius said, are the pride vhich technological progress inspires and ommunism which regards state power as upreme. He prophesied that "mankind vill accept new limitations on itself and he Christian faith will become a truly niversal light and guide."

A report in the Stuttgart *Deutschen 'farrerblatt* this month failed to bear out ie bishop's gloomy picture of church fe in the East Zone. It said that in pite of Communist propaganda, the umber of people leaving the church in ast Germany was not increasing.

nd so forth

Dr. Helmut Thielicke, noted German utheran preacher, has been named di-rector (president) of the University of Hamburg. He is the first Protestant theologian to hold the post.

Three films on the life of Christ are under way, Hollywood reports. Metro-Goldwyn-Mayer is shooting *The King of Kings* in Spain; 20th Century-Fox is filming Fulton Oursler's best-selling *The Greatest Story Ever Told;* and an independent group is making *The Young Christ* as a $3-million color production.

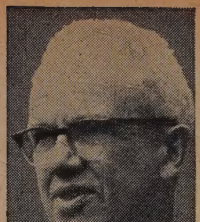
Bruce Johnson, a senior at Stanford University, was elected president of the Lutheran Student Association of America for the 1960-61 term.

A 14-story contemporary-style building will be erected on New York's East Side near the United Nations to house the offices of the Protestant Episcopal Church. The structure at 43rd Street and 2nd Avenue will replace offices now at Greenwich, Conn., and on Park Avenue South.

Vatican City will have a heliport and a motion picture theater, Pope John XXIII decreed. Mostly documentary films will be shown at the theater.

WASHINGTON

By ROBERT VAN DEUSEN



FLAGS OVER PANAMA CANAL

PRESIDENT EISENHOWER set off a minor controversy when he directed that the flag of Panama should be flown in the Canal Zone alongside the American flag. In this symbolic way he hoped to improve relations between the tiny republic through whose territory the canal passes and the U.S., which by treaty has actual sovereignty over the Canal Zone.

The decision brought a furious reaction from Congressman Flood of Pennsylvania, who called it a "major victory for international communism" and implied that the President ought to be impeached. He was joined by Congressman Selden of Alabama, who called the move a "long-range blunder." Selden, who is chairman of the House Subcommittee on Inter-American Affairs, predicted that in future generations Panamanians will look back on this act as the first step toward gaining control over the Panama Canal.

Sovereignty involved

THE WHITE HOUSE described the move as a "voluntary and unilateral decision." The announcement made no reference to the demonstrations last November when citizens of Panama clashed with U.S. police and soldiers along the borders of the Canal Zone. But the flag directive was obviously an effort to mend Latin American fences at a time when communism is gaining a foothold in the western hemisphere.

THE SMALLER nations of the world many of them independent for the firs time, are becoming increasingly sensitiv over the question of national sovereignty In Panama the situation is complicated The host country retains a sort of "titula sovereignty" since the land through whic the canal passes is still technically a pa of the Republic of Panama.

In the treaty of 1903, Panama gave th U.S. perpetual control and sovereignt over a strip ten miles wide and fifty mile long through which the canal was to b dug. The U.S. paid the little republic which had just broken away from Colom bia, $10 million plus an annual renta Ten years later, when the canal was com pleted, the rental was increased and nov amounts to almost $2 million a year.

Some politicians in Panama have de manded a new agreement under whic their country would receive half the gros revenue from canal tolls, which totale over $83 million in 1958. U.S. official reply that the Panama economy is al ready heavily supported by direct bene fits of some $25 million, including wage and salaries, contracts for constructio and services, and money spent on foo and other supplies.

THE MOST touchy point, however, i the matter of sovereignty. Ever sinc Egypt took over the Suez Canal, ther have been rumblings of dissatisfaction i Panama over having "yanquis" contro a section of their territory. Communist oriented groups have added fuel to th fire, with the riots of last November a one of the results.

The two flags will be flown together in public plaza within sight of the buildin housing the Panamanian legislature. A with all symbols, the meaning and effec will depend on the actual relationship which the flags represent.

WANTED:

A New Look in Youth Work

THIS IS A FRANK APPRAISAL BY THE EXECUTIVE SECRETARY OF THE LUTHER LEAGUE OF AMERICA OF THE PRESENT STATUS OF YOUTH WORK IN THE CHURCH AND WHAT IS NEEDED TO MAKE IT BETTER

BY ARTHUR O. F. BAUER

THE CHURCH BUILDING is dark but for one dimly lit Sunday school room. Here a group of teen-agers gather. The hour is 7:35. The meeting was scheduled for 7 sharp! The congregation, average in size for the ULCA, has over 500 confirmed members.

There are over 60 young people in junior and senior high, with a good number post-high. Six have come out for League tonight! They will wait until 7:45 to begin, because "Jane said she was coming" and maybe others will swell the crowd.

President Bob Anderson decides it's time to start. "Who has the devotions?" Secretary Nancy Anderson (yes, Bob's sister) suddenly remembers, "Oh, it is my turn . . . where is a hymnal, who has a Bible?" A "song" is selected at random—"Beautiful Saviour." The scripture lesson, I Corinthians 13. An irrelevant prayer is read from a "song book."

As Sally Miller begins to "read" the topic, stumbling over one word in every third line, League Advisor Smiley Schmidt enters with gusto. The topic has been selected from a non-Lutheran "kit" and leads the group deep into the pros and cons of capital punishment. Questions are addressed to the members after Sally has concluded her reading. Other than bursts of merriment and "smart" replies, the questions do not stir the minds of the faithful six.

The "topic" has taken the hands of the clock to 8:10. For the next 34 minutes, the group comes alive. They discuss the "business" of the League. Under the direction of President "Robert's Rules of Order" Anderson, these moments take on major combat dimensions. With Smiley Schmidt throwing in his ten cents' worth, the League struggles to plan a Halloween party, to appoint a "topic leader" for the following Sunday, to ask why Jane didn't come.

The meeting continues at the local soda-counter. Five sets of parents are proud that their six children attended League. The church can chalk up another meeting held. "Youth are being served."

AS A LUTHER LEAGUE member, I am often forced into the role of "defense attorney." I do not like the role for it makes me a defender of the *status quo*, something which goes against the grain of a natural rebel.

Please let me take the position of the "prosecutor" at the beginning of this article on youth work in our church today. Precisely because I am a League

NEW PROGRAMS REQUIRE SERIOUS STUDY BY YOUTH AND ADULTS
League leaders with Board of American Missions' Dr. Donald Houser

staff official, I can do this job more accurately than many amateurs. From where I sit I can see the problems; the indictments flow easily.

However, from the first, let us be fair and acknowledge that generalizations are usually, if not always, untrue and reflect only a portion of the picture. That they *do* reflect part of the scene is enough to justify use of them, in the hope that we might be thus awakened from our sleep!

Let the list of indictments against the Luther League and the youth program of our church begin.

THE FIRST INDICTMENT against youth work in our congregations: meaningless and ill-prepared meetings! Youth are not being confronted with a relevant message.

Second indictment: Too much organization. I once attended a district meeting, scheduled for a Sunday afternoon from 3 through Vespers. The entire afternoon was spent in election processes for the officers. It droned on for over two hours. No one present seemed to know any "candidate" unless he was "home League boy."

The leaguers whispered and gigg and squirmed. To vote for "names" offices which appeared to be rather u important did not excite them. It w amazing that they accepted this way spending a pleasant Sunday afterno Here was loyalty to the church, ev when the organization did not hones deserve it. After a light supper, I preach at Vespers to a group weary from sitti and restless for the ride-back-home.

A THIRD INDICTMENT: Too few you people are reached by the youth pr gram of the church, and often the reached are the "wrong few." Uncriti youth will take a lot. Parents, pasto church-school teachers, the "right pe ple" think Luther League is fine; a where there is blind, unthinking involv ment the teen-agers attend.

But you never get a crowd this wa Young People may participate becau they get recognition, even status, fr

ıe "right people." They might get to sit ext to, or near, the cute boy from an- her congregation. Some attend who are tellectually alive, but they are a mi- ority.

The young person with a problem, the eed for direction, the mind alert and sponsive, the boy in trouble, these do ot seem to find their way into the League r church school. They have quickly rifted from church following confirma- on, and the busy pastor has found it npossible to follow-up.

ARTHUR BAUER, who succeeded Dr. Leslie Conrad as executive secretary of the Luther League of America this year, is a native of Toledo, Ohio, a graduate of Wittenberg and Hamma Divinity School, was ordained in 1951 and served Bethesda-on-the-Bay Church at Bay Village, Ohio, until 1954 when he joined the Luther League staff as associate secretary.

A fourth indictment: Weak advisors. While there are many fine adults ready to give guidance to Luther Leaguers, there are too many who are "good Joes" and "one of the gang." The natural desire for adult direction, even though the teen-ager is in evident rebellion against parents, is not often satisfied by the church. The wrong people "volunteer" for the job; the right people will not take the time to train for and do the job.

A FIFTH INDICTMENT relates to money. Even though the Luther League of America at its 1959 convention approved a "Guiding Statement on Commercialism in Luther Leagues," many congregational units are busy washing cars, selling Christmas cards, and collecting newspapers. Youth activities are so far off center for many adult leaders of the congregation that they have no idea that money might be needed.

Trinity Church Luther League has heard of a fine 16-mm film "discussion starter" which promises to provide an interesting and stimulating meeting. The program chairman reports the rental would be $8. Funds are not available.

The new topic annual *Youth Programs* is just what Trinity League has been looking for, but the cost for a half-dozen copies would cut a large sliver out of the bank account. Trinity wants to assist their official delegate to attend the 1961 LLA convention at the University of Illinois but funds are insufficient.

The League has a sense of responsibility toward the synodical League, to which it pays an annual apportionment of $2.90 per member (80c for synodical use, $2.10 for LLA apportionment). After spending a minimum for local operation, there is little left for extras.

To some adults the League is more often thought of as a "parasite" than an

avenue for reaching and serving youth. More concerned with paying the light bill and the janitor's salary, the church council adjourns before youth work can come up for discussion (unless, of course, some disciplinary action is required).

A SIXTH INDICTMENT: The "faith" of the Luther League, untended by wise and mature Christian adults. Talk with many young people and discover that many of them are still back in the "Bible story faith" of the junior department.

Modern teen-agers are not gullible. They live in a world of sex movies, conflicting ethical viewpoints, ideological clashes. Their Christian faith cannot be simply a string of "don'ts": Not smoking, not drinking, not swearing, not playing cards. Christianity must become a demanding challenge, worth their mind's and live's attention. Moralism, mid-century's polite expression of Christianity, is not what youth need for their daily life.

The profoundly simple message of God's searching love in Christ is required. Youth need maturity in faith, as well as in social and physical development. Without it, what kind of Christians will they be in 1970?

THE NUMBER of teen-agers is a new factor in the approaching years. They cannot be ignored much longer. Sixteen million teen-agers in 1957 will become 24 million by 1965, and by 1975 nearly one-half of the total population will be under 24 years of age. Teen-age economic influence is strong. 1957's 16 million teen-agers had an income of $9 billion—more than twice the nation's annual foreign aid grant. Five and a half million teen-agers operated cars in this country in 1957; they are now among the best customers of the used car industry.

The indictments against the church's youth program speak to one of the mo crucial segments of our population. W must do something about it! Permit m to make several suggestions toward sol tion of the problem.

FIRST: We must struggle with conter with the need to make relevant the Chri tian faith and life to teen-agers. Th will involve a study of theology, an e amination of the Bible, a developme of significant worship patterns, a co frontation of current social issues. It a sumes intelligent guidance to be provide by adults.

Men and women of faith are require to lead young people into meaningf Christian experience. We require adul who believe and who are sure that th Christian faith speaks to the issues an problems which dominate the minds an daily lives of teen-agers. To translat theology into such daily terms is not eas but is the big challenge for adults inte ested in youth work.

SECOND: A good long look needs to b given to the "weekly meeting"—you ma spell it "weakly meeting." Meetings mu become more effective. Excellent too exist to assist in this job. The Luthe League of America is constantly impro ing materials and program resources t do this. The new "LTS"—League Trai ing Schools—are important avenues f improving League meetings.

"Retreats" have been growing in inte est everywhere. They are weeken camping-site, informal group sessio where intensive investigation can be mad in the Christian faith and life. In th course of one weekend more time can b devoted to serious discussion and wo ship and relaxation than in a half year regular weekly meetings!

Several years ago the LLA Christi Vocation Division encouraged the form

THE YOUNG PERSON WITH A PROBLEM STAYS AWAY
"We must struggle with content"

ion of small "cell" groups. Cell groups have been used widely by numerous organizations, including Communists. The real beginning of such groups, however, goes back to the start of the Christian Church.

During the last two years, small, intimate "cell" groups have been formed among Luther Leagues. Sharing of problems, discussing faith and the Word, gaining rich insights in prayer have added much to the usual weekly meeting; these groups have proven a reservoir for strengthening the regular meeting.

A THIRD constructive response to the problems facing youth work in today's congregation is interested initiative on the part of adults. There is need for wise League "advisors" but beyond that the *congregation itself,* through a committee or special group, needs to assume tasks and responsibilities in the youth field.

Systematic counseling in preparation for marriage, wise ministering to men and women in the armed forces, congregational contact with students in colleges and universities, a sound approach to the young adults are tasks which cannot be handled by the Luther League. The new Commission on Youth Activities anticipated in the Lutheran Church in America should aid congregations in this aspect of their youth program.

A fourth suggestion points to the current interest in "togetherness." Even where many congregations might get a good portion of their young people involved in their youth program, they still have too few to undertake many plans which seem desirable. It is time for two or more congregations to get together and develop activities which serve each at the same time. This appears as an idea for "salvation" for many city congregations, and equally for near-by rural parishes.

Struggling alone does not make much sense, when together several congregations can jointly provide a worthwhile program. With centralized school systems, the youth of several Lutheran congregations become close friends in school, only to go separate ways for Luther League. Without necessarily harming loyalty to individual congregations, we can by co-operating with each other develop in young people deeper loyalty to the church and to Christ.

A CONCLUDING suggestion for improving youth work deals with money. Everyone will wince at this point but youth work requires money, just like everyth else. Teen-agers have money to spe Many forces are out for their dollars. T church is not challenging youth so th youth are willing to lend support. W ask for an offering in the church scho We ask for pledges and regular contrit tions to the church itself, divided, course, among "current," "benevolenc and "building fund." We ask for Luth League offerings. It is a dime here an dime there; no real commitment whi commands a contribution of size and s nificance. And beyond the young p son's sharing in the life of the church, t church needs to see its own responsibil in paying for the "youth program of t church" and not leaving the major ta with youth themselves.

LET ME STATE that in many places t youth program of the church appe sound and virile. Still, here are reasona indictments which can be leveled at t program. With imagination and int ligence to lead the way, it is possible th our ministry to youth can be made m effective. From such a program can co leaders for the church.

DAZZLING DISCOVERY

WILLIAM BARCLAY tells the story of Egerton Young, who first preached the gospel to the Indians in Saskatchewan. He found that the idea of the fatherhood of God fascinated the men who had hitherto seen God only in the thunder and lightning and the storm blast. An old Chief said to Egerton Young, "Did I hear you say to God, 'Our Father'?" "I did," said Young. "God is your Father?" asked the Chief. "Yes." "And," went on the Chief, "he is also my Father?" "He certainly is," said Young. Suddenly the Chief's face lit up with a new radiance. His hand went out. "Then, you and I are brothers," he said, like a man making a dazzling discovery. To really discover afresh that we are brothers to every other person in the family of God is a dazzling discovery for anyone to make.

—R. E. LUCCOCK in *The Power of His Name* (Harper)

IT'S NOW OR TOO LATE

GIAN CARLO MENOTTI, the famous librettist and composer, once wrote, "Hell begins on that day when God grants us a clear vision of all that we might have achieved, all of the gifts which we have wasted, of all that we might have done that we did not do. . . . For me the conception of hell lies in the two words, 'too late.' "

Whatever our definitions of this theological term, the tragedy of "too late" is always the knowledge of the impossibility of turning back history.

THIS IS WHAT we see happening in Africa. Years of colonial efforts on the part of the Belgians in the Congo failed to consider the training of native leadership. This spells out a problem of staggering proportions. For those who yearned to see the birth of courageous self-development for the people of the world, this is a kind of hell.

This is what happens in neighborhoods. Situations are permitted to develop and years later the lack of playgrounds, the ignoring of human needs and the ruin of individual lives brings about a degradation which is a blight upon civilization. We are all involved in this and our tragedy is that we may come up with some ideas about it "too late."

PERHAPS THIS IS the most difficult problem of our evident prosperity. It is impossible for us to sense the need. We live in a kind of fantasy-land, protected, peaceful, content. We get so busy that our consciences become jaded. Why should we get excited about these social needs or these many problems? The Governor of New York found it impossible to excite the citizens of his state about building air-raid shelters. The same ctizens are too busy building swimming pools.

It has been a mark of high religion and nobility in living that there are those who are alert and awake when others sleep. When the religionists in the southwest go into hiding for two weeks or the band of believers in Italy take to the hills to wait for the end of the world, we regard them as fanatics. There is another kind of alertness which is not fanaticism. It is the sheer sensitivity of the moral seismograph to the possible earthquakes.

IF THE COLONIAL POWERS which had done so much, had recognized the need to train and to develop the people themselves, what might have happened? If the neighborhood had thought about the child what would have happened to the man?

To go to sleep while driving a car brings immediate tragedy. To go to sleep while handling the urgencies of life may not reveal the tragedies as quickly, but they will be there. Great religion may not be comforting; it may be disquieting. It may even keep us awake. Do we want to forget the whole mess and be comfortable or do we want to look at it with the sure confidence that it must be handled by those who know that nothing can separate them from the love of God? So it's now or too late! So it's heaven or hell!

—RALPH W. LOEW

The War of Attrition

A documentation of the church's struggle for survival in Communist East Germany

LITERATURE DISTRIBUTED AT YOUTH DEDICATION RITES
"Honest materialism must be atheist"

Excerpt from an address by Premier Otto Grotewohl of the East German Democratic Republic made on March 23, 1959, before artists and cultural workers in Berlin

SOCIALISM calls for the new man with the best human qualities. And these new men must be carefully brought on, formed and educated with great patience but also with perseverance. The greatest and most intensive endeavour must be devoted to the young generation.

First and foremost they must be provided with a convincing explanation of Socialist theory, Marxist-Leninist science, in the interest of their command of the practice of Socialist advancement. The method for spreading the dialectical-materialist philosophy is the provision of scientific knowledge of nature, society and thought itself. This will form a scientific view of the world which strengthens the self-confidence of the individual, equips him for the struggle to control the forces of nature, for the fashioning of his

tory, for the conscious conduct of social processes, and strengthens the conviction of endless progress and ascent of the human race. This scientific knowledge also includes the struggle against all kinds of fear, prejudice, belief in miracles and superstition, which give a false idea of the world.

The cultural-educational function of the Socialist State manifests itself first and above all in the education of men in the spirit of exact scholarliness, of development in accordance with laws in nature and society and in the consciousness of the individual himself free of any foreign, unnatural admixture . . .

In all these important educational questions certain leaders of the churches are contriving difficulties which may not only have an inhibiting effect on the progressive development of our young people, but which must first and foremost lead to inner conflicts in large sections of the progressive Christian population of our Republic. These church leaders launch completely unjustified accusations against our state and act as if the freedom of conscience and faith guaranteed for all citizens in our constitution applied only to the church, as if the church were entitled to a monopoly in our Workers' and Farmers' State.

But freedom of conscience and faith means that every citizen can decide which way he will marry or name his child, whether a child will participate in Jugendweihe, confirmation, or both. Every restriction of these rights and every attempt at monopolizing by the church leaders is tantamount to imposing a persuasion and creates artificial tensions. We cannot tolerate such attempts to mutilate our constitution and to restrict the democratic rights of our citizens.

Excerpt from an open letter by Bishop Otto Dibelius in reply to Premier Grotewohl's Berlin address of March 1959

YOU STATED that the future belongs to socialism and that this socialism was based on the doctrines of dialectical materialism. This dialectical materialism, you say, is the basis of all true scientific knowledge, as then conversely all exact scientific knowledge must be confluent with dialectical materialism.

Now it is not the task of the church to express itself on principles of scientific research . . .

When, however, starting from this principle a philosophy is developed intended to dictate the entire life of the individual in theory and practice, the Christian feels challenged. For general agreement prevails that the philosophy of dialectical materialism has room for neither God nor for the Gospel of Jesus Christ. You yourself, Mr. Prime Minister, avoid the word "atheist" in your speech, it is true.

But that an atheist philosophy and nothing else is meant, emerges from the entire context of the speech and is clearly indicated at various points. Your speech thus becomes a proclamation of an atheist mode of thought on the part of the state. Thus the state puts itself in contradiction to its people of the Christian persuasion. Please do not be deceived: an atheist state cannot be a home for the Christian!

This contradiction becomes perfectly clear in your remarks on morality. You feel impelled to say: "Moral is what serves the cause of socialism!" This sen-

tence awakens painful memories of the National Socialists' slogan: "Good is what serves the German nation!" The Christian Church at that time openly and earnestly contradicted that sentence. The church is bound to contradict your formula also.

What is good and evil, moral and immoral, is defined by the living God alone —by no man, no movement, no class and no philosophy. The measure of morality is in the Ten Commandments and in the injunctions of the Gospel. A new Te Commandments drawn up by men wi never be accepted by Christianity, an what serves a human and earthly move ment will never count as moral in the eye of Christianity.

When therefore . . . the national figh ing forces of the German Democrati Republic are called upon by their com mands to hate those in the world wh think otherwise, Christians can onl reply: "No!"

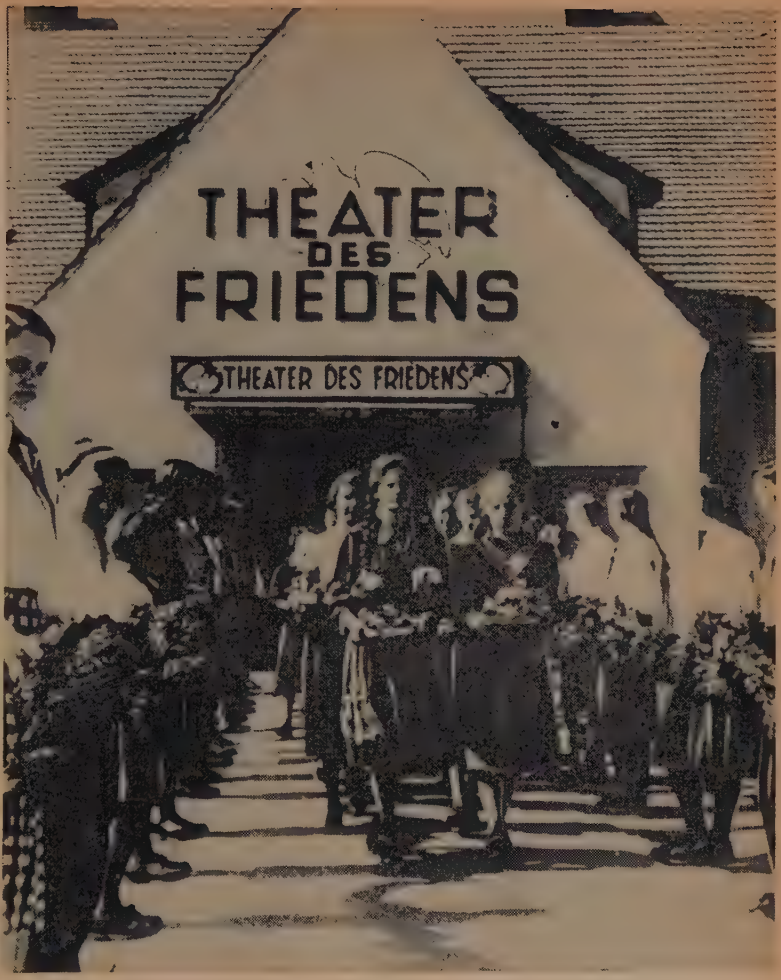
Excerpt from an address by Prof. Hermann Dunker before a Central Committee for Jugendweihe workshop of 1957

IT IS clear that our historical materialism and our dialectical materialism are of course also atheist; for every materialism which aims at honesty and consistency must be atheist. But when we speak of atheism we should reflect that the word "atheist" is a purely negative word. It says we reject the idea of God, but it does not say what positive elements we put in its place. I believe one can speak wonderfully on atheism without once using the word atheism. One can make it clear to oneself and to one's hearers, the young, that they believe in mankind, in the development of mankind, and in the fact that mankind can and will comprehend all and that mankind in its development can manage everything necessary for the development of society. This belief in mankind is what we have to put in place of the belief in a God.

Excerpt from an official pulpit pronouncement by all East German Evangelical bishops on the Jugendweihe

ONCE MORE thousands of children in our parishes are equipping themselves to declare their allegiance to our Lord Jesus Christ. At the same time the attempt is being made to win these our baptized children for an atheistic Jugendweihe. Through this our families are summoned to a decision and a confession of faith. For in this there is only one "either—or." Either a child takes part in Jugendweihe or in Confirmation.

We as your bishops declare: the dec sion between Confirmation and Jugen weihe concerns the souls of your chi dren and the saving of your own soul Our answer to the new propaganda fo Jugendweihe and to all attack again our faith can only be that we take Co firmation instruction much more seriousl than hitherto and that with our childre we will keep faith only the more firml with God and the Church of Jesus Chris



RECESSIONAL AFTER YOUTH DEDICATION RITE IN "PEACE THEATER"
"Jugendweihe has grown more and more into a festival"

From an East German divorce decree

THE APPLICANT asserts that the originally happy marriage was disturbed by the respondent's joining the church in 1946. She increasingly turned toward it. Every Sunday morning she attended service and apart from that was at church events at least twice a week . . .

In our Workers' and Farmers' State a progressively thinking man cannot be expected to remain tied to a partner in marriage if that partner increasingly turns to the church . . .

For this reason the Supreme Court direction of July 1, 1957, which makes it difficult to dissolve a marriage, cannot prevail . . .

SOCIALIST WEDDING CONDUCTED BY COMMUNIST OFFICIAL IN EAST BERLIN
"Socialist marriage makes happy through joint social action"

Excerpts from "Principles in organizing Socialist ceremonies for birth, marriage and death in Stalinstadt"

1. BIRTH, binding of man and woman and death are originally biological processes which have achieved high social importance.

The exploiter classes have given these events idealistic religious interpretation and ecclesiastic-ceremonial forms in order to bind the people to them and subject them to their dominance.

The working class of the German Democratic Republic and its leading party start from dialectical-materialist philosophy and with the help of the Socialist State Power to honor birth, marriage and death solemnly as events in the life of the nascent Socialist society.

2. CONTENT of these ceremonies of the workers is Socialist humanism, which is atheist and recognizes no higher being than the humanity struggling for peace, democracy and socialism.

3. THE SOCIALIST STATE POWER is therefore responsible in the preparation and conduct of ceremonies for births, marriages and deaths.

Excerpts from a sermon preached by Bishop Otto Dibelius at St. Mary's Lutheran Church, East Berlin, Dec. 7, 1958

THE GOSPEL OF JESUS CHRIST proclaims that God wants men to be free, not men who can be treated like inanimate objects; he wants not serfs, but freemen, because the faith can only unfold in an atmosphere in which man does not have to face overwhelming forces, but can decide freely how he is to lead his life, to the glory of God or not.

Because that is so, because our Christian faith cannot in the long run live if it cannot breathe in a world of liberty, the church must warn those concerned against bringing down new violence on our earth. What serves our peace is not more barbed wire in the world! It is more liberty for all!

Yes, liberty for all! It is not only a matter of the people in the West, it is just as much a matter of the people in the East of our Fatherland. When a new barbed-wire fence at the Brandenburg Gate marks the frontier between two states, as is, God forgive us, now the fashion, then the last chance has gone for the people of both sides to come together, to greet each other and make their exchanges; then the last chance is gone for mothers to see their children again who live on the other side of the barbed-wire; then new distress, new bitterness will be visited on millions of people. The love our Lord Jesus Christ enjoined on us rises against this!

COMMUNIST NAME-GIVING CEREMONY TAKES PLACE OF BAPTISM
"The Socialist state promises every child a happy future"

No Longer Lonely

By Lolo Lamoreux

I am old and alone but I am no longer lonely. Something close to a miracle has changed my life.

Henry and I had been married fifty years when he became ill. Of necessity we sold the farm on which we had spent our lifetime together and moved to the small town of Wayside hoping a change of climate would improve Henry's health.

But it was too late and after months of suffering he passed away, leaving me in the strange new home alone — and lonely. No children had been born to us and no family lived near by so over the years we'd had only each other.

Because of Henry's continued illness I had made few acquaintances in Wayside. Our neighbors were kind but much younger and we had little in common. Life seemed over for me as week after week I sat grieving, each day feeling more sorry for myself.

Then one sunny afternoon a knock came at my door and when I answered it a pretty young woman greeted me. She smiled. "I'm Dora Gordon. May I come in and visit with you for a minute?"

I wasn't accustomed to visitors anymore. I asked her to come in and sit down and wondered what would come next.

"I am representing the little White Church on the Square," the young woman said. "We have recently organized a Sunset Club for the older citizens of our community. Wouldn't you like to join the group? We meet in our Sunday school hall each Wednesday afternoon from one to three for an informal party."

Mrs. Gordon explained a bit furthe the purpose of the club, then left wit my promise to attend.

This was Monday. If I was going to meeting on Wednesday my clothes shoul be put in order. Looking at myself i the mirror I realized how I'd neglecte my hair and how shabby I was. Pullin my best dress out of the closet, I cleane and pressed it, then shined my goo shoes. Before I knew it, I was hustlin about humming a tune.

Two days later, on Wednesday after noon, I was eagerly walking toward th little church. Men and women were be ginning to gather. Some were brough in cars by younger people, several shuf fled along with the aid of canes and tw elderly women were being pushed i wheel chairs. A wave of thankfulnes came over me. Why, I was well and no nearly as old as many of these folks.

The meeting was informal. Som played table games such as checkers o parchesi, others just sat and talked o listened. Then for fifteen minutes we al sang hymns and old songs, after whic coffee and cookies were served. Thos who had celebrated a birthday during th month shared a birthday cake.

There was no preaching but the min ister and his wife were both present t welcome and visit with everyone. A number of the younger women of th church assisted with the refreshments.

I didn't miss a meeting as the week went by. Now when I went to town fo groceries I often met some of my new friends and stopped to chat. One of them

suggested that I attend Sunday school with her.

This was a new experience. When Henry and I were first married and moved to the farm we were miles away from a church. In later years when we could have gone, we had gotten out of the habit.

That first Sunday I was surprised to see how small the congregation was but when I realized that the little church was one of eleven in a village of about 1,600 people, I suppose it had its share. Though few in numbers, the members were always doing something—the Sunset Club was only one of its many projects.

As time went on and I became a part of this group it occurred to me that I could contribute something to the club instead of always coming for my own enjoyment. I could bake cookies and even a birthday cake now and then. That would relieve the younger women.

At Christmas time it was suggested that we might like to dress rehabilitated dolls. We were surely proud of our display when it was ready and were happy to think we could help underprivileged children have a good Christmas. The men mended old toys the children of the church had gathered up. We were all busy—and we were happy to be useful.

For me this was the beginning of the miracle. Soon I found that free baby sitting an afternoon a week for a young mother who needed to get out and couldn't afford it, was not a chore but a joy. I visited the two elderly women who were brought to the club in wheel chairs.

I discovered that one of the club members couldn't see enough to read anymore and often went over to read her mail and write letters for her. My whole life was changed. Time was all I had to give but what a useful thing it turned out to be!

FIVE MAKE A FAMILY

Be Forgiving

I ONCE overheard our Karen say to her friend, Alice Anderson, "Oh no! My parents *never* quarrel."

I repeated this to Dan and he raised his eyebrows. "Never quarrel? Perhaps not when the children hear us. But we've had some hot arguments. Haven't we, Connie?"

This was some time ago. Recently, I'm afraid, Dan and I disproved Karen's flat statement. We two had a real quarrel and in front of the children and over a silly nothing. Such quarrels usually are over nothing.

I SPENT Sunday morning from 7:30 to 9:30 preparing much of the dinner, pressing Dan's best trousers because he forgot to tell me on Saturday that they needed pressing, sewing a button on Pete's sport jacket, combing out the curls that Sue had insisted on setting on Saturday night, practicing the choir anthem with Karen to see that she did it right since she was singing a solo part.

The last straw came when I discovered the hem of the dress I was planning to wear was slipping in one place. I threw the dress on the bed in disgust, pushed hangers about, grabbed another dress, found it wrinkled, snatched another, hurriedly pulled it over my head.

Dan chose that minute to call up the stairs. "Almost ready, Connie? We're all set."

"No. I'm not ready," I shouted. "No one does any work around here but me. All you have to do is get yourselves ready. I have to . . ." I knew I was unfair, taking out my mad on the family, but I couldn't stop myself. We all have those days—children and adults alike—when exasperation piles on exasperation, until we start shouting.

THE FAMILY were waiting quietly in the car when I was ready to leave for Sunday school and church. I seized on the last exasperation that had angered me. "I have *nothing* to wear. What do you think it is like to go to your closet and find nothing to wear?"

"But, Mother," Karen tried to calm me, "you had your wool jersey laid out. I saw it. That looks so good on you . . ."

"You're a fine one to talk, Miss Karen Melton. You've had more new clothes for the start of your senior year than I've had in ten years!"

Karen subsided, hurt. Pete threw in his ideas. "Women always have too many clothes. Your closets are stuffed with . . ."

"You keep quiet, young man! Take a look at your own closet."

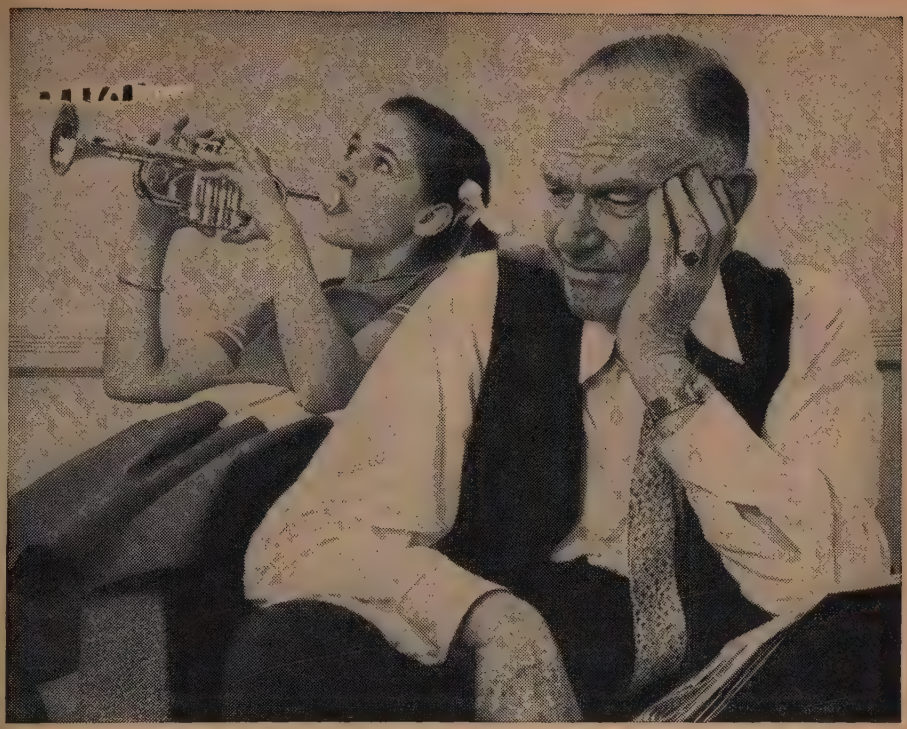
"Gee, Mom . . . I didn't mean . . ."

Susan smoothed her smart plaid wool skirt over her knees and said smugly, "I like my new skirt."

"See!" I turned to Dan. "Everyone has new clothes but your wife. You don't care about me."

"Pete and I haven't anything new," Dan said, calmly and honestly. "It's two years since I've even bought a sports jacket."

I COULDN'T be reasonable. "Men don't need as many clothes as women. I haven't had a new dress for years."



"Because I was nervous—a 'Grumpy Grandpa'—my doctor started me on Postum."

"My grandchildren made me realize how irritable and nervous I was. 'Gee, Grandpa's grumpy!' I heard them whispering. Was something wrong with my nerves?

"To my relief, the doctor didn't think so. He asked if I'd been sleeping well. I hadn't. Then he asked if I'd been drinking lots of coffee. I had. It seems many people can't take the caffein in coffee. Change to Postum, the doctor advised. It's 100% caffein-free—can't make you nervous or keep you awake.

"My grandchildren certainly noticed the change! When you sleep well, when you're not on edge, you have lots more patience. I'm sold on Postum. You will be too!"

Postum is 100% coffee-free

Another fine product of General Foods

"Mother!" Sue's eyes grew big at this untruth. "You bought one the day you took me to the dentist."

"A house dress," I sniffed. I turned to Dan again. "I simply have to have a new dress. I can't go to church and everywhere in the same old dress."

"You always look very nice, Connie," Dan said placatingly.

"Nice! Who wants to look nice? I want something new." I almost wailed.

"Don't be childish, Connie," Dan said sternly.

"So . . . now I'm childish! I dress to shame you and I'm childish?"

DAN CLOSED his mouth in a grim line. He turned the car into the church street. He spoke quietly, coldly. "I'm getting an extra twenty in this pay envelope, Connie. Overtime. You can have it for a new dress."

"About time," I grunted ungraciously. I was the first out of the car when we parked. As I slammed the door, I could sense four pairs of eyes staring at me. I knew I'd been hateful and unreasonable. I wanted to turn back and say—please forgive me. I love you all. I didn't say it. We humans find it hard to swallow our false pride and ask forgiveness.

I spoke distantly to people I met, did my Sunday school duties, finally slipped into a pew in church. Pete whispered beside me, "Say, Mom, you know what we're going to do in our class next Sunday . . ." He'd already forgotten I was mad.

Then Sue scrambled across to sit on my other side. She giggled quietly and passed me a piece of paper. On it was pasted a magazine cut-out of a high-fashion model in a chic gown suitable for an evening of night clubbing. "Here's your new dress, Mother. I found it in a magazine in the nursery room."

FINALLY DAN came and sat beyond Pete. He did not look at me, but was busy finding the hymn and slipping a page marker into the service book.

The organist started the processional hymn, we stood to sing, the choir came down the aisle. As Karen neared our pew, she looked at her father and winked, then looked anxiously at me as if to see whether I had pulled out of my mood. I winked at her and she smiled, pleased and relieved.

Dan saw her smile at me. He turned slightly to see my face. What he saw must have reassured him. He slipped in front of Pete so he stood beside me.

"Am I forgiven?" he whispered.

I looked surprised. "For what? You didn't do anything. I was the one who was mean." We were sharing a book, and Dan moved his hand closer to mine, so our fingers touched. His voice boomed happily.

Dan always says that every sermon of Pastor Ittel or Pastor Hanson touches each of us, directly and personally. And what was Pastor Ittel's subject for this Sunday? A lecture directed at Mrs. Daniel Melton. Subject—*Be Ye Forgiving.*

✠

A LITTLE GIRL was kneeling on her father's lap and telling him how much she loved him; but she was looking over his shoulder and making faces at her little brother . . . Christians who hold race prejudices do just that. They tell God the Father they love Him and then look over His shoulder and tell His other children they despise them.

—E. STANLEY JONES in *Conversion* (Abingdon)

WORSHIP NOTEBOOK

VESPERS (Last in a Series)

THE OFFICE OF VESPERS concludes with the Benedicamus and the Benediction. The first is a brief versicle and response which takes its scriptural origins for the first part from Psalms 4:13; 89:52; 48 and for the second part from I Corinthians 15:57. Thus the service closes on a note of thanksgiving.

Then the minister, going to the altar and raising his hand in the familiar sign of blessing, says the Benediction. Unlike the Service which takes its final blessing from that commanded in the Old Testament (Numbers 6:24-26), the Benediction in Vespers, as in Matins, is from the New Testament (II Corinthians 13:14) and was used by the Apostle Paul at the conclusion of his letter.

THIS BLESSING has a simple beauty, yet one finds many pastors who can't "stick to the book." I've heard all sorts of variations from the original text. One perspiring cleric who had earlier finished a sermon on the golden rule tacked these words onto the end of the blessing: ". . . be with you all so that you too can do unto others as you would have others do unto you." Each of these variations is unfortunate. The words have a singularly simple beauty and pastors would do well to read these words "as is."

In some churches a final hymn is sung, although this seems like "embroidery" particularly if there is no choir. The acolytes snuff the candles and the service is at an end.

THIS THEN is Vespers, the approved form provided by the church for evening prayer. Whether it be in the parish church for the entire congregation, or in meetings of parochial groups, committees and auxiliaries, this is the form of devotion which is recommended. Is it adequate? Does this form provide all that we need for a suitable order for evening prayer?

No matter what form is devised for worship, it must surely contain the essentials: psalms, lessons, hymns, prayers and sermon. These are all in the structure of Vespers. Provision has been made for a thorough use of the psalter. The lessons allow for readings from much of the Bible. The prayers should reflect the needs and desires of the worshiping congregation. Add to these suitable hymns and, if desired, preaching, and what more do we need?

THE TROUBLE with our forms of worship is that too often we regard them as but the frames for the picture. The liturgy is something we have to do before and after the sermon, but it is not the important thing. I do not mean to deprecate the importance of preaching, and pastors who are considering restoring Vespers might find that by taking time to prepare a sermon they would do a lot more good for their people than to be busy with a deluge of programs.

Perhaps, too, the Vesper sermon might be more concerned with Bible study and explanation than with springboards which take off from Tennessee Williams, Mort Sahl or Khrushchev. But there is much to be gained from the psalms and lessons of scripture, not to mention the prayers. If people would but take time to think about what they hear and say, they would find the strength and grace to approach

Monday morning after having been in church on Sunday evening.

The time of Vespers is not too important. In the winter it might be well to hold the service late in the afternoon. During the summer, when the days are long, the service might be well attended at 8 P.M. Local conditions will soon determine the most satisfactory time.

IT WOULD be well if these services are sung. I don't mean that this ought to be a Sunday concert at which the choir sings several anthems. But this should not deter the choir.

For one thing I think that the psalms should be sung. They were written as hymns and while the words have great beauty, that beauty is best expressed in song. Moreover when the psalms are sung there is a tendency on the part of the singer to retain more of the words than if they are read. As a boy I was a member of a choir which together with the congregation sang the psalms regularly at Vespers. I am convinced that I know the psalms better because of that experience than from any other use I made of the book.

If we sing the psalms, it must be done by the entire congregation. There are many settings available which are soon easily mastered by the local congregation, particularly from among the familiar Gregorian psalm tones. A solo voice in the choir may then sing an appropriate antiphon, the entire assembly singing the psalm, either antiphonally or in unison, and then the choir may repeat the antiphon. Should a more modern version of the psalms be desired, the new Gelineau setting provides for an interesting experiment, both as to text and music.

AS FOR additional music the choir should sing the Responsory This is the true liturgical anthem. What a blessing it would be if choirs were to throw ou music in their files such as "Lead M Lord" and "Panis Angelicus" and a hos of others, and go back to singing litur gical music in its purity.

Vespers might be a good time to in troduce the reading of lessons from mod ern translations of the scriptures. Pastor would still use the appointed lectionaries thereby keeping within the structure o the church year, but they would dra from a host of new translations. One pas sage from Phillips might be better tha another from the RSV, another fro Knox would surpass the King James. Th important thing, of course, would be t make the Bible come alive.

The church has something importan to offer. A simple service, properly con ducted by sincere devout people, held i churches all over the country on Sunda evening would encourage devotion an dedication to Christ and his church.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISIL

Club?

QUESTION: Do you think a man shoul belong to a country club when there isn enough money available for his wife t take part in the social life of the organi zation? For more than ten years Alle has been a clubman for the sake of golf but has never used it to further his busi ness. I, too, would like to get in on thes activities, but there just isn't enoug money for that. Until Al got into a club

we had practically an ideal marriage, but since then it has been a miserable mess.

The financial phase of club life is a burden—high dues, a long distance to travel, assessment for building a pool and for Christmas gifts for the club employees. All the while I am denied even simple needs—no luxuries. I don't even receive a Christmas gift.

We contribute liberally to the church. We are respected in the community. This was the case also when we lived in the East, where this club business got started. In this community Al is an officer in two neighborhood agencies. But, with all this, I can never go out with my husband if it is anything that costs even a little money. It seems unbelievable, for he is such a fine fellow in so many other ways. When I suggest going away for a few days of rest and recreation he gets very angry. How much must a wife endure?

REPLY: Here is an irrational situation. On the basis of this report it is grossly unfair and inconsistent. How did it get that way? Why did it occur? How can this marriage and home life be made into what they once were and ought now to be? There must be causes which are not immediately obvious—causes which need to be discovered and dealt with appropriately.

1) It may be that some business or club peer can have a calm man-to-man talk with Al, but he will need a pretty complete understanding of the whole situation before he can do so. It will require a casual approach, friendly discussion, constructive imagination, and a will to help. A number of interviews will be needed. There can be no certainty, however, that this procedure will settle the problems.

2) In addition to that suggestion there may be needed—probably will be needed—a series of visits to a qualified marriage counselor. In that case do not expect any magic. The counselor will be limited or helped by the degree of honest co-operation you both give. Both of you may be called upon to alter your viewpoints in a decided manner, and to practice patience and persistence for a considerable time. I have sent you the name of a reliable counselor.

3) Take the matter to God in prayer every day.

4) Suggested reading: *How Love Grows in Marriage,* L. F. Wood, and *The Happy Family,* Levy and Monroe.

Immature

QUESTION: I am a girl, 17, and am in love with a boy, 19. We plan to be married in a couple of years. While in our major beliefs and preferences—religion and children—we agree, we spend half our time arguing about little things. We realize this is no way to start a marriage, yet we keep on fighting.

REPLY: You seem too young and immature to be thinking about marriage or even to be seriously in love. It is a mistake for a young person to be tied to another so soon—at the very age when you ought to be having dating experiences with a variety of boys and learning about the different kinds of personality. Your constant spatting about little things indicates an undeveloped personality.

Get a few more years and a variety of experience before you get serious with anyone. Unfortunately the trend today is to early marriages, but it isn't wholesome. Early marriages yield a high rate of divorces. Aim rather at a mature, wholesome, well-balanced, Christian marriage. It is now in your hands to avoid trouble and sorrow.

BOOKS

THIS IS AUGUSTANA

Centennial Essays: Augustana Lutheran Church 1860-1960. Edited by Emmer Engberg, Conrad Bergendoff, and Edgar M. Carlson. Augustana Press. 268 pages. $3.95.

Part of the Augustana Church celebration of its centennial is the publication of this volume. It consists of a dozen essays dealing with various phases of the church's thought, life and work. Each author is an expert in his own field but writes in the perspective of the whole mission of the church.

Nor is this a mere recounting of events of the past. The authors keep their eyes open to the future. They seek to interpret and evaluate the lessons learned from history and to make them relevant to the new day. This note, struck by Professor Sydney Ahlstrom's opening essay, "Facing the New World: Augustana and the American Challenge," is sustained throughout.

The book owes much of its value to its rich theological content. Such well-known theologians as Conrad Bergendoff, Eric Wahlstrom, and Karl Mattson provide penetrating insights into the mind and heart of Augustana as it struggles to preserve its precious legacy from the Church of Sweden while making a constructive adjustment to the American scene. Beset with the perils of an overzealous pietism, an ossified orthodoxy, and a strangling legalism and traditionalism, the church learns to radiate the power and the freedom of the living gospel.

One of the most illuminating sections of the book is Professor Emmer Engberg's chapter, "Augustana and Code Morality." Those who have been puzzled by Augustana's attitude toward the lodge question will learn that the church's position in this matter can be traced as far back as 1868 when the synod officially declared that "card playing, dancing, theater-going, free masonry and similar societies are contrary to the Word of God."

Interestingly enough, Professor S. L. Bring of Sweden wrote to the president of the synod, "This resolution . . . is contrary to both the Word of God and the Lutheran Confession." Agreeing with Bring, Engberg portrays the gradual decline of legalistic code morality as the church faces bigger issues and is imbued with a more evangelical spirit.

The life of the church in its many aspects —preaching and worship, education, evangelism, ministry of mercy, women's work, and stewardship—is represented by other essayists, pastors, administrative officers, educators and lay leaders. In the closing chapter Dr. Martin Carlson gives a memorable definition of stewardship: "Christianity lived responsibly."

The writers make good Dr. Oscar Benson's promise in the foreword: "the reader will be thrilled . . . and grateful." Every reader will be grateful for the precise information, the honest self-criticism, the clear and broad vision, and the rugged consecration contained in this book. Readers in the ULCA in particular will be thrilled by the prospect of sharing more intimately in the future the rich heritage of our Augustana brethren and their intelligent use of it.

Springfield, Ohio T. A. KANTONEN

DIFFICULTIES OF FAITH

Miracles and Revelation. By J. S. Lawton. Association Press. 284 pages. $6.50.

In an age when demythologizing, form criticism, and an undefined, ungrounded fideism seem intent upon destroying the substance of the Christian faith while retaining its framework and vocabulary, Dr. Lawton's book comes as a refreshing counter-blast. "Miracle has actually moved from the circumference to the very center of revelation. No longer are signs of the supernatural thought of as mere credentials, but as part of the very substance of what is revealed. The Resurrection and the mighty works are seen as an essential part of the drama by which God personally discloses

Himself, and by which He achieves victory over end and the creation of a new humanity."

The body of the book itself is an excellent historical treatment of the impact made upon Christian thought by the intellectual revolution that began in the 17th century. The discussion is confined largely to the ideas of the English-speaking world, but this limitation is advantageous rather than otherwise. The views of the various authors ranging from Hume and Wesley to J. S. Mill, E. W. Barnes and A. J. Balfour are discussed objectively and critically.

Most significant, however, are the chapters on "Exegesis and the Idea of Revelations," "Philosophy, Science and History," and "Conclusion." Difficulties associated with Christian faith in our own day are shown to be philosophical rather than scientific, a fact not too frequently recognized by those eager to "make the message of the gospel relevant to the present age."

A. C. M. AHLÈN

Minneapolis

CHRISTIANITY ON CAMPUS

Faith and Learning. By Alexander Miller. Association Press. 215 pages. $3.50.

The World Student Christian Federation and its member groups are entering the third year of a study of "The Life and Mission of the Church." *Faith and Learning* has been written to enrich this year's sub-theme study, "The Mission of the Church in Colleges and Universities." The author is caught by the necessity of writing about everything from the history of the university to the nature of faith. Fortunately he handles this necessity well by outlining some things briefly and acknowledging that he is not attempting a definitive statement. This allows some major themes to come through clearly.

The university is "ordained of God." It has its own function and can be judged or criticized by the church only in terms of a failure to fulfill that function. The community of faith and the community of learning will always live in tension. The first lives in commitment; the second will always fear that commitment as a fetter to the pursuit of truth.

The tension has been, and can be, creative: The community of faith reminding the community of learning that there is a knowledge born of the experience of God, and, in return, the university reminding the church that its formal communication of that experience (doctrine) is never adequate to its task. Christianity and religion are different things and if Christianity is taught in the university it ought to be allowed to stand on its own and to be taught by one who stands within the community of faith.

The book also includes a chapter on the place of Christian groups on the campus and some thoughts on worship which will please most Lutherans. The chapter on church colleges will be rewarding to teachers and administrators in such colleges but may challenge the notions of some church leaders.

Many will wish that this book gave more detailed suggestions for the ways in which Christians on the campus fulfill their mission. Others will feel that Dr. Miller, a professor of religion at Stanford, is too optimistic about the university's felt need for the church and about the church's ability to meet that need. Nevertheless, it is easy, helpful reading for all who are concerned with the relationship of faith and learning.

Ithaca, N. Y. JOHN VANNORSDALL

MORE SCRIBNER LIBRARY

The best of the Scribner backlist is rapidly being reprinted in paperbacks at bargain prices. New this fall are:

Moral Man and Immoral Society. By Reinhold Niebuhr. 284 pages. $1.45.

Niebuhr's first first-rate book, published 1932.

The Shaking of the Foundations. By Paul Tillich. 186 pages. $1.25.

Twenty-two sermons that proved Tillich can preach. Published 1948.

Psychotherapy and a Christian View of Man. By David E. Roberts. 161 pages. $1.25.

Still one of the best religion-and-health books. Published 1950.

ULCA CONVENTION PROGRAM

Atlantic City Auditorium, Oct. 13-20

Thursday — Oct. 13, 10 A. M.
Holy Communion service, sermon by Dr. Franklin Clark Fry; celebrant, Dr. F. Eppling Reinartz.

Thursday — Oct. 13, 2 to 5 P.M.
Devotions (Dr. Frank K. Efird, chaplain).
Formal opening and organization.
Addresses of Welcome.
Reports of President and Secretary.
Appointment of members of Court of Adjudication and Interpretation.
Report of Treasurer.
Election of Secretary.
Nominations for elective agencies.
Report of Executive Board.

Thursday — Oct. 13, 7:45 to 10 P.M.
Report of United Lutheran Church Men.
Report of Court of Adjudication.
Report of Board of Parish Education.

Friday — Oct. 14, 8:45 A.M. to Noon
Memorial service, necrology report.
Committee of Reference and Counsel.
Report of Special Commission on Relations to American Lutheran Church Bodies, including action on Agreement of Consolidation of the Lutheran Church in America.

Friday — Oct. 14, 2 to 5 P.M.
Report of Special Commission (continued).
Report of Committee on President's Report.
Election of members of all elective agencies

Friday — Oct. 14, 7 P.M., Hotel Ambassador
Convention Dinner, sponsored by Lutheran Laymen's Movement; speaker, Dr. Erling N. Jensen: "Nuclear Physics and My Faith."

Saturday — Oct. 15, 8:45 A.M. to Noon
Report of Board of Pensions.
Report of Board of Publication.
Report of Committee on Church Papers.
Special report: Commission for long-range study of promotional media.

Sunday — Oct. 16
Services at St. Andrew's Church, Michigan and Pacific Aves., 8, 9, 10 and 11 A.M.
Dramatic presentation, 7 P.M., auditorium o' Atlantic City High School: "The Time Now," play by Robert Huldschiner.

Monday — Oct. 17, 8:45 A.M. to Noon
Committee on Conduct of Elections.
Report of Board of Social Missions.
Report of United Lutheran Church Women.
Department of Church Architecture.

Monday — Oct. 17, 2 to 5 P.M.
Department of Press, Radio, Television.
Report of Board of American Missions.
Report on National Council of Churches.
Action on report of Executive Board.

Monday — Oct. 17, 7:45 to 10 P.M.
Report of Board of Foreign Missions.
Action on Executive Board report (cont.).
Second balloting for members of electiv agencies (polls close 12:30 P.M. Tuesday

Tuesday — Oct. 18, 8:45 A.M. to Noon
Report of Board of Deaconess Work.
Report of Commission on Sacrament of th Altar and its Implications.
Report of Department of Worship.
Report of Consulting Committee on the Military Chaplaincy.

Tuesday — Oct. 18, 2 to 5 P.M.
Report of ULC Foundation.
Report of World Council of Churches.
Report of Luther League of America.
Report of Department of Stewardship.
Report of Lutheran Laymen's Movement.

Tuesday — Oct. 18, 7:45 to 10 P.M.
Report of Board of Higher Education, in cluding program by Wagner College Choi
Committee on Conduct of Elections.
Memorials from Constituent Synods.
Unfinished Business.

Wednesday — Oct. 19, 8:45 A.M. to Noon
Report on 1962 and 1963 ULCA Budgets.
Unfinished Business.
Third balloting for members of elective agen cies (polls close at 2 P.M.).

Wednesday — Oct. 19, 2 to 5 P.M.
Commission to Canadian Lutheran Council.

Continued on next page

letters to the editor

Catholic as president?

SIR: I am surprised and disappointed that *The Lutheran* has been lying down on the job with reference to the political campaign. The Baptists, and the Episcopalians via Bishop Pike, really give the people in no uncertain terms what they think they should know. But where stand you? We get nothing but a whisper from *The Lutheran.*

R. W. AUGSBURGER
Lima, Ohio

SIR: I, among thousands of Bible-believing Christians, am aware of the dangers and risks should a Catholic win the presidency. However I am afraid that our Lutheran voters are perhaps not aware of this, since I have yet to find any article in *The Lutheran* awakening our people to the seriousness of this situation. If Martin Luther were alive today, I'm sure he would support Mr. Nixon. I would like to see far less written about the integration problem and more about the serious presidential election.

(MRS.) ELLEN CORRIGAN
Wantagh, Long Island

SIR: Mr. Kennedy was asked whether his political dealings would be influenced by his church, and he replied that they would not. That is not the way a Roman Catholic is brought up, and Mr. Kennedy is just trying to butter up the whole country by this statement.

A. PRAMIK
Allentown, Pa.

Keep sex out

SIR: I was very much shocked to see sex morality discussed in *The Lutheran.* Don't we read enough of this in our daily papers and magazines without having to see it discussed in our church paper? This question (in "Personal Problem Clinic") should have been answered privately.

Union, N. J. (MRS.) E. A. BAUER

Let's plan ahead

SIR: One cannot help but see the slow but certain changes that are taking place within the structure and accepted habits of the organized church. The congregation and church organization usually wait until the pressure is heavy and then create stopgap measures. The church, even more than secular agencies, must start now to plan for the future, to develop goals and methods of meeting these new challenges.

My plea is for an "institute of advance thinking" for the church, using resources within the church and those outside so we may meet the future with more than a trial and error method. I believe we must use methods that might be new and almost shocking, but why not? My experience tells me that many laymen and pastors are waiting for someone to champion "advance thinking" for today's church.

New York City (DR.) KARL S. HENRY

Wrong church

SIR: In the report that "Church adopts mission station" it was not Zion Church, River Edge, but Zion Church, Saddle River, N. J., which contributed to the Kowloon, Hong Kong, project.

MRS. EDWIN D. GROSMAN
Saddle River, N. J.

SIR: An article about an Indonesian family which came to Albuquerque, New Mexico, indicated that St. Luke's congregation sponsored this family. It was St. Timothy's.

Albuquerque, N. M. CHARLES VORKOPER

Convention Program (cont.)

Committee on German Interests.
Report of American Bible Society.
Report of Common Investing Fund, Inc.
Committee on Conduct of Elections.
Unfinished Business.

Wednesday — Oct. 19, 7:45 to 10 P.M.
Commission to National Lutheran Council.

Thursday — Oct. 20, 8:45 A.M. to Noon
Committee of Reference and Counsel.
Committee on Leave of Absence.
Printing of Minutes of convention.
Formal close of convention.

View of new synod camp site near Fairview, Mich., showing wading pool and Spring Lake

New Camp Site Purchase Authorized at Synod Convention

By RAYMOND A. HEINE

DETROIT—At a special convention Sept. 13 the Michigan Synod voted to purchase a new camp site. The 280-acre tract is in the northern part of the lower peninsula, near the community of Fairview.

The land encompasses a small lake and fronts on two larger lakes. It is heavily wooded, but has several clearings available for development.

The purchase is to be made in co-operation with the other Lutheran congregations in Lower Michigan that are a part of the four-church merger. A special corporation is being formed to administer the new camp until the new church is formed.

Augustana and United Lutheran congregations have already voted a sum equal to $4 per confirmed member for purchase and development. The Michigan Synod share will be $75,000.

The present camp site at Gun Lake will be sold. Purchase price for the new site, including a lodge and several other buildings, is $62,000.

The site on Gun Lake, near Grand Rapids and Kalamazoo, originally consisted of six acres. Later, some 65 acres of adjacent farm land was purchased with the help of the United Lutheran Church Men of the synod. Limitation of space, the arrangement of the land, and the increasing disturbance from activity in the heavily populated area around the lake, rendered this site undesirable for future development.

The new camp site is farther removed from the population centers of the Michigan Synod. The most distant congregation will be over 300 miles from the new camp, which is 205 miles from Detroit and 198 miles from Grand Rapids. The Gun Lake site is about 150 miles from Detroit and 30 miles from Grand Rapids.

The hope was expressed at the convention that, since there is no other institution of the church in Lower Michigan, the camp might be a focal point of interest and activity for Michigan congregations of all synods uniting in the new church.

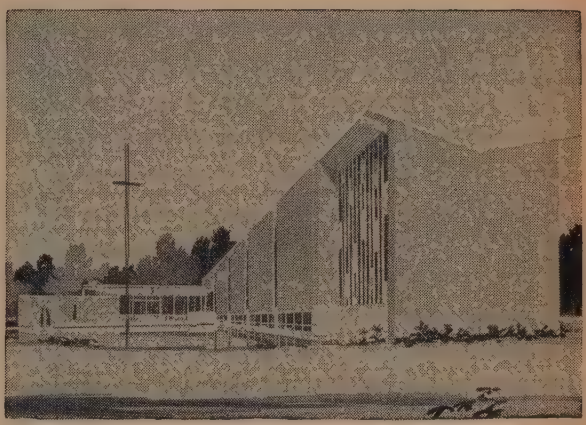
Muncie Congregation Starts Modern Edifice on New Site

By WILLIAM L. PIFER

INDIANAPOLIS — Holy Trinity Church, Muncie, broke ground Sept. 11 for a new church on a site in a new development area of the city. The church has been located in midtown since organizing in 1889.

Charles E. Stade, architect for the ultra-contemporary church on the campus of Valparaiso University, designed the edifice which is expected to cost $163,000. Built of brick, glass and steel, it has a roof shaped to symbolize the "Open Book."

The Rev. Frank Stevenson, pastor for the past 12 years, conducted the groundbreaking ceremonies.



Architect's sketch of proposed Holy Trinity Church, Muncie

DR. OTTO K. JENSEN, treasurer of Mulberry Home since 1936, resigned at the June meeting of the home's board, owing to ill health. Twenty-four years ago the home was in default on its bonds and was hounded by creditors. Through Mr. Jensen's management, all claims were liquidated, and Mulberry Home was put on a sound financial footing. Today the assets total more than $400,000.

DR. JENSEN

Added Responsibility

Reported in an Illinois newspaper:

"In the afternoon from 3 to 5, a reception will be held in honor of the Rev. Mr. Kopke, whose responsibility will be youth and education programs, and Mrs. Kopke."

Lutherwald Has Successful Year

WITH THE CLOSE of its 11th year, Camp Lutherwald counted 394 campers attending during the summer. Numerous retreats and special outings were also held during the season. The Rev. Donald M. Dow, of Bristol, directed the camp program.

METROPOLITAN LUTHERAN COUNCIL, composed of representatives of 21 NLC churches in the Indianapolis area, conducted a seminar Sept. 13 at St. Mark's Church to acquaint new pastors with community sources which can help in dealing with parish problems.

RELIGIOUS LEADERS of the state met Sept. 27 in Indianapolis to discuss pressing problems connected with the churches. Subjects included fair play in politics, religious teaching in the schools, and federal aid.

EXECUTIVE BOARD of the synod has appointed a committee to select a new synodical director of Christian education, as authorized by the Elkhart convention. The committee consists of Pastors Robert Heine and Nathan Harter, of the executive board; Richard Frazier, of the Luther League committee; Henry Kleckley and Mrs. Clifford Richards, of the parish education committee.

Florida Homes, Churches Hit Hard by Fierce Donna

By CARL A. DRISCOLL

TAMPA—"If I were a church-going man, this is one Sunday I would be in church."

This is the way one radio announcer summed up how fortunate people were in the Tampa Bay area after hurricane Donna's visit the night of Sept. 10. Later in the week, a special TV program credited the limited damage to two words, "lucky" and "ready."

Damage estimates are still not all in, but $20 million has been the most conservative estimate for Florida. Eleven lives were lost. According to an AP report, 684 houses were destroyed and 971 were badly damaged in the Keys from Seven-mile Bridge to Key Largo.

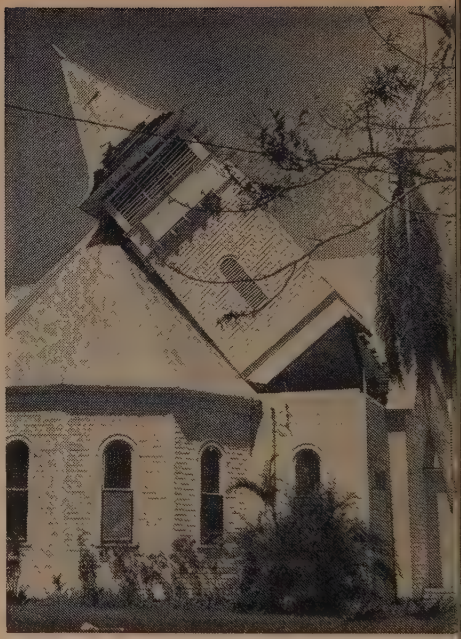
Marathon, on the Keys, was hardest hit. This city had flourished in the ten years since the last hurricane, and now it is estimated that it will be 25 years before it reaches that peak again. Winds reached 166 miles an hour bringing 11-foot tides. There were six breaks in the overseas highway, cutting off water and utilities to Key West.

Ft. Myers took the brunt of the storm's inland path and Donna was still powerful enough to damage 75 per cent of the homes in Wauchula, just to the southeast of Tampa. Lakeland and Orlando also had severe damage.

Lutheran Churches Damaged

DAMAGE TO Lutheran churches was quite modest, largely due to the fact that few building programs are complete. At Key West, Mission Developer Gerald C. Wise held services in rented quarters, and at Ft. Myers, developer Daniel L. Bergstresser is also using rented space.

Epiphany Church, Miami Beach, H. Bender Miller, pastor, listed damages totaling $1,500 when glass doors and walls gave way. They are covered with $100 deductible insurance.



Presbyterian church steeple was ripped off at Punta Gorda, but resettled on main roof

St. Paul's Church, Sarasota, Leroy C. Trexler, pastor, also lost some of the glass walls which extend around the entire building. Grace Church, Lakeland, Robert C. Farb, pastor, lost many trees in its five-acre grapefruit grove.

FIRST SERVICES were held in Key West on Aug. 7, with 99 in attendance. Ormond Beach held their first services Sept. 25 with James E. Von Holten, developer. First services at Jacksonville Beach are scheduled for Oct. 30 by developer Lyman H. Grimes.

PASTOR JOHN C. COOPER, who came to Faith Church, Tampa, earlier in the summer reports 78 new members received in the first three months.

CONFERENCE organizations of the ULCM met in Jacksonville, Tampa and Coral Gables Sept. 16, 17 and 18.

CONFERENCE MEETINGS Sept. 27-28-29 featured a presentation on "Communication of the Gospel" by Dr. John R. Brokhoff of Charlotte, N. C. President Yount and Mission Director Weant discussed synod plans

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Dressed in period costumes, North Carolina women present scene depicting 1886 convention

NORTH CAROLINA

Church Women Take Strong Stand Against Commercialism

By FRANK K. EFIRD

SALISBURY—The North Carolina Lutheran Church Women celebrated their 75th anniversary at the annual convention Aug. 20-22 at Lenoir Rhyne College, Hickory.

One of the features was a play, "Bright Gems for This Crown," written by Mrs. Aubrey Mauney of Kings Mountain. It featured outstanding personalities and activities during three quarters of a century.

Officers elected were: Mrs. G. R. Patterson, Hickory, president; Mrs. Paul Stout, Thomasville, vice president; Mrs. Fred Ramseur, Lincolnton, recording secretary; Mrs. Robert N. Peery, Newton, statistical secretary; and Mrs. R. W. Barringer, Bennettsville, S. C., treasurer.

The delegates rapped the knuckles of groups that still conduct dinners, sales, and bazaars to raise money. They adopted the following statement:

"We, the United Lutheran Church Women of the North Carolina Synod, pledge our gifts in the manner specified by the Scriptures. Commercialism shall disappear from all United Lutheran Church Women's projects. Scriptural principles of giving shall be the only method of presenting ULCW offerings."

The Church Is Being Planted

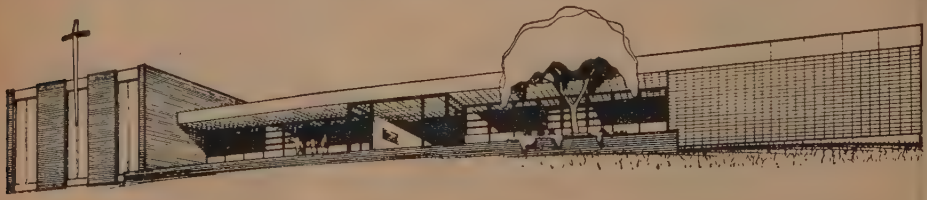
SEPT. 18 marked the first public service for Messiah Mission, Burlington, being organized by the Rev. Robert W. Edsel; and the organization of Gloria Dei Mission at Salisbury, with over 60 charter members, by the Rev. Harold Rhodes, supply pastor.

ON AUG. 7, Our Saviour Church, Dallas, dedicated its new $175,000 facilities, including a church, parish building, and parsonage. Dr. John L. Morgan is pastor.

FRIENDSHIP CHURCH, Taylorsville, consecrated a new $145,000 church and educational building Aug. 14. The pastor is the Rev. Richard Dorton.

ST. JOHN'S CHURCH, Taylorsville, broke ground for a new church Sept. 4. St. James', Fayetteville, is constructing a $55,000 educational building.

New synod headquarters (sketched below) will be located on tract three miles from center of Salisbury. Appeal is underway for $190,000 to pay for land and building. Work begins in 1961



Synod Congregations Busy With Autumn Activities

By OLIVER H. WEAVER

DENVER—Synod congregations, after a hot and busy summer, are getting back to normal activities. Many have plans for enriching their work in God's Kingdom, as seen in the many retreats and conferences scheduled by teachers, workers, laymen and pastors of various congregations.

ROCKY MOUNTAIN SYNOD, with the Augustana churches, held their retreat Sept. 20-22 at Rainbow Trail Camp in the Sangre de Cristo Mountains. Pastoral counseling was the main theme, presented by Dr. J. A. Fritze, a practicing psychiatrist of Austin, Texas.

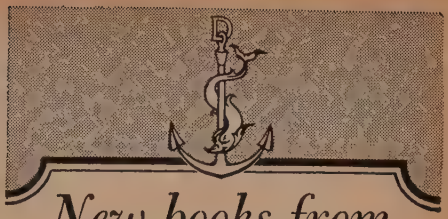
North Glenn Area Entered

PASTOR ROBERT BEARD, mission developer in the Aurora suburb of Denver, has been transferred to the North Glenn area of Denver. Two years ago there were a dozen homes there. Now there are some 1,400, with no church. A parsonage has been purchased and a church site selected.

A NEW SYNOD OFFICE has been secured in Denver, because of the growth of the synod, its increasing activities, and the coming merger. Synod President Leeland C. Soker's new mailing address is 105 Fillmore St., Rm. 308B, Denver 6, Colorado. Phone EA 2-5637.

OUR SAVIOUR'S CHURCH, Salt Lake City, Utah, has called the Rev. Gene Cox as its first pastor. He will be installed by President Soker this month. The Rev. F. W. Henkel, who developed the mission, is being transferred to Oklahoma.

CHURCH COUNCILMEN DINNERS, so inspiring last year they were requested again this year, were held the week of Sept. 14-17 in Denver, Colorado Springs, Albuquerque, El Paso, and Wyoming. The subjects were: Preparation for the Merger; Strengthening Our Stewardship; The Church Councilman's



New books from DOUBLEDAY to read and own

ROBERT McAFEE BROWN *and* GUSTAVE WEIGEL, S.J.

An American Dialogue. A distinguished Protestant spokesman writes a frank appraisal of Catholicism in the United States, and a renowned Jesuit writes an equally frank account of American Protestantism. Foreword by Will Herberg. $2.95

FRANKLIN HAMLIN LITTELL

The German Phoenix. How the German churches' resistance to Hitler gave birth to the massive lay movements of the Kirchentag and the Academies and how these latter operate is explained for Americans by the Professor of Church History at SMU and former adviser to the U.S. High Commissioner for Germany. $3.95

JOHN DILLENBERGER

Protestant Thought & Natural Science. The Drew University historian and co-author of *Protestant Christianity* breaks the old science and religion stereotypes in a new account of the relations between scientists and theologians from the Reformation to the present. $4.50

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Coming

The Far-Spent Night

by Edward N. West. The Seabury Book for Advent offers all readers a lively discussion of how Advent evolved in the early Church, together with a series of meditations based on the Advent antiphons. Here is the means of deepening our appreciation of this great Christian season and understanding its implications for everyday living. $2.50

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ROCKY MOUNTAIN . . .

Task; What Makes a Good Church Councilman, with a check list on "How Does Your Church Council Rate?"

All meetings were directed by President Soker with Milton G. Fiene, of the Lutheran Laymen's Movement, as the special speaker.

How WILL the coming church mergers affect social missions, service boards and institutions in the Rocky Mountain area?

This question brought to Denver Dr. Harold Haas, executive secretary of the Board of Social Missions, and Dr. Gerald K. Johnson, chief of chaplains of Lutheran Social Service in Chicago, representing Augustana.

They met with representatives to study strategy and lay plans to make the social service activities of the new church most effective. Sessions were held at Messiah Church.

The Rev. Robert F. Kugler, pastor of Zion Church, Trinidad, Colo., has resigned and is transferring to Washington.

Augustana Book Concern To Use Minnesota Center

MINNEAPOLIS, MINN. — The Augustana Book Concern, publishing house of the Augustana Lutheran Church, will operate a religious book and supply store in the new $800,000 Minnesota Protestant center to be erected here.

The Book Concern, which has its headquarters in Rock Island, Ill., has operated a branch store in the Twin Cities since 1891 with its current location in downtown Minneapolis.

Sponsor of the Protestant center is the Minnesota Council of Churches.

Eleven denominations and church agencies will occupy space in the center, which is expected to be finished by mid-1962. The recent decision of the Minnesota District of the Lutheran Church—Missouri Synod to take some 2,400 square feet for offices in the building may necessitate a five-floor structure instead of the four stories originally planned, according to the architects.

Church Construction Continues at Boom Pace in Ontario

By NORMAN BERNER

KITCHENER, ONT. — The building boom continues at a high level in the Canada Synod. Churches for the twin congregations, Faith and Grace, in Hamilton, and for St. Paul's, Galt, will be dedicated this month. First units will also be completed soon for Reformation, Kitchener, and St. Philip's, Toronto. Getting under construction are first units for Mt. Zion, Waterloo, and Emmanuel, Toronto.

St. James', Renfrew, plans to break ground for its first unit on Oct. 9.

Plans are under way for two buildings in the east end of Kitchener next year. St. Luke's will erect the main section of its new church when it relocates on Franklin St. St. Philip's will erect its first unit in Parkway Heights.

Immigration Center Moves

THE HAMILTON Immigration and Service Center is closing its downtown office and is making space for its operations in St. John's Church. The Rev. Fred Mueller was full-time director of the center for five years, but a gradual decline in immigration resulted in a decision to operate with a part-time director. Pastor Philip Weingartner, of St. John's, has accepted the position.

"PHYSICIAN—PATIENT—PASTOR" was the theme of the retreat attended by 30 pastors at Elim Lodge, Sept. 12-14. Lectures were given by Dr. Charles Bachmann, pastoral counselor, Buffalo, N. Y., and Dr. C. H. Hickelson, psychiatrist, Kitchener. The program was arranged by the Social Missions Committee and conducted by Dr. W. A. Mehlenbacher of Hamilton.

Seventy laymen heard the Rev. Rufus Cornelsen present lectures on "The Church in the World Today" at a retreat also held at Elim Lodge, Sept. 9-11.

LUTHER LEAGUE CAMP drew 70 young people to Edgewood Park, Aug. 28-Sept. 5. The Rev. Helmut Saabas was dean of the school. Roy Oswald represented the Luther League of America.

A new kitchen will be built this fall as an addition to the dining hall at Edgewood Park. Capacity camps during the summer have strained the present facilities. Cost is estimated at $8,000.

ST. JOHN'S CHURCH, Waterloo, has de-

EASTER PILGRIMAGE TO THE HOLY LAND

March 19—APRIL 20, 1961

Celebrate Easter in Jerusalem. Tour will be accompanied by Dr. Herman W. Gockel, Program Director of "This Is The Life." You'll visit England, France, Switzerland, Germany, Italy, Greece, Egypt, Lebanon, Syria, Jordan and Israel . . . . you'll see glorious Tulip Time in Holland.

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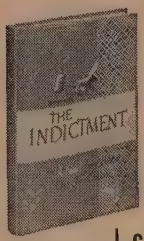
CANADA: ONTARIO . . .

cided to move from its King St. location because of lack of space. Last Nov. 1 the church was burned in a $300,000 fire. Since that time the congregation has been worshiping in a theater. New site will be the six-acre grounds of the K-W Orphanage purchased for $100,000.

PRESIDENT A. G. JACOBY and President Emeritus J. H. Reble were guest speakers at the centennial of Trinity Church, Shanty Station, Sept. 11.

Thought-Provoking

BOOKS FROM THE Augsburg BOOKShelf



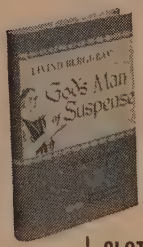
100 PAGES | CLOTH $2.00

(Religious Novel)

THE INDICTMENT

The author is behind the Iron Curtain

Behind the bars of a Communist prison cell, charged with "crimes against the State", George Bod finds God. The author lets a fictional character tell of the sharply defined contest between Christianity and Communism in his own life . . . and how a "document of love" brings victory through faith. A vivid portrayal of the life of fear behind the Iron Curtain today.



180 PAGES | CLOTH $3.50

(Biographical)

EIVIND BERGGRAV — GOD'S MAN OF SUSPENSE

by Alex Johnson

Berggrav as a theological student in Norway, lost his Christian faith only to regain it in much stronger form. He rose to bishop of Oslo. Imprisoned for three years during the Nazi occupation of World War II, he became a shining symbol of the resistance movement and a world figure. A throbbing biographical interpretation of one of Protestantism's most dynamic personalities.

116 PAGES | PAPER $1.75

(Theological)

THE CHURCH MEETS JUDAISM

by Jacob Jocz, Otto Piper and Harold Floreen

A picture of contemporary Judaism and the mission of the Church in its proclamation of the Christian gospel to the Jews. This volume gives the reader an up-to-date appraisal of the Great Commission of the Lord of the Church and its relation to the modern Jew.

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Dr. John Schmieder spoke at the opening of Waterloo Lutheran Seminary Sept. 27. The Rev. Erich Schultz was installed as librarian.

The Rev. Robert Binhammer, Ridgeway, has accepted the call to St. Matthew's, Brantford. He will assume his new work on Feb. 1.

WESTERN CANADA

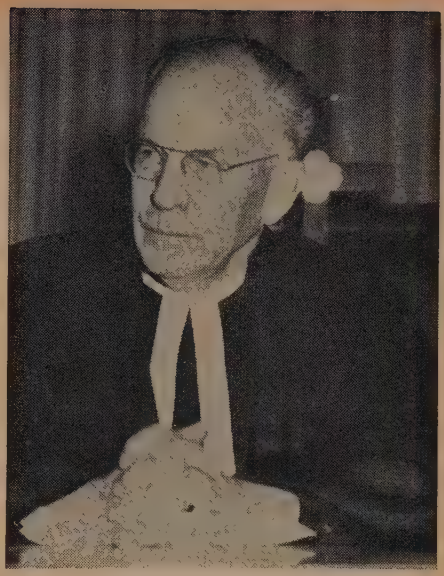
United Church of Canada Elects McLeod Moderator

By E. G. GOOS

Edmonton—The 19th General Council of the United Church of Canada, meeting at McDougall Memorial United Church, Edmonton, Alta., last month, elected the Rev. Hugh A. McLeod of Knox United Church, Winnipeg, Man., as moderator for the two-year term.

Reviewing the state of the church, the outgoing moderator, the Rev. Angus J. MacQueen spoke encouragingly of the United Church's growth in membership. He also expressed appreciation of the increased support in stewardship, larger participation by laymen and a trend toward more theological content in preaching and in Christian education.

He also noted, as adverse features, congregational preoccupation with local concerns to the neglect or minimizing of God's mission to the world, conservatism and equating the gospel with democracy or the American way of life, and secularism, or the emphasis on ease, comfort and outward success.



Rev. Hugh A. McLeod
Moderator of United Church of Canada

Turning to world missions, he cited Africa as a continent that needs our sympathy, understanding and friendship, but above all the Gospel of Jesus Christ.

Dr. John Sutherland Bonnell, of Fifth Avenue Presbyterian Church, New York, spoke on "The Dialogue Between Roman Catholic and Protestant Church Leaders." Attending as a fraternal delegate was Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church of the United States.

Cause for Rejoicing?

NEW YORK—Dr. Donald L. Houser, executive secretary of the ULCA Board of American Missions, received the following quarterly report from members of a new mission congregation in the Middle West: "New interest. Many new faces. The future looks good. Pastor leaving."

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Manufacturers of Church Worship Aids exclusively for over a quarter of a century... Write for catalog and listing of local dealers desirous of serving you.
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Dept. 20 70 Pearl St., Brookline 46, Mass.

Flanked by three pastor sons, D
G. Lawrence Himmelman, pa
president of Pittsburgh Synod.
shown (second from left) at h
installation as pastor of St. John
Church, at McKees Rocks, P
Sons (left to right) are Pau
Donald and Robert Himmelma

Pittsburgh Area Churches Campaign to Register Voters

By LUTHER E. FACKLER

PITTSBURGH—The Council of Churches of the Pittsburgh Area is conducting an intensive campaign to register voters in Alleghen County. This is not unusual. Similar cam paigns have been conducted by the counc as a public service before other presidentia elections and also in local elections.

The council is non-partisan in its ap proach and is interested only in qualifyin as many persons as possible to cast ballot

Last April the council played a prom inent role in the referendum defeat of a pro posal to legalize betting on harness racin in Pennsylvania.

Budget Receipts Gain

SYNOD TREASURER CARL SCHNUR report that as of Aug. 10, $629,542 or 84.7 pe cent of the amount due on the budget fo seven months, or an increase of $54,90 over a year ago has been received. As fo Lutheran World Action, $86,000 toward th goal of $136,000 has been paid thus far.

IN MIAMI, FLORIDA
St. Peter's
The New Cathedral of the South
33rd to 34th Avenue
on West Flagler Street
Worship
8:00, 9:30 and 11 A.M.

Historical St. John's
81 Christopher St., New York City
"The Lutheran Church in Greenwich Village"
Sunday School: 9:30-Noon
The Worship Service: 11:00 A.M.
Polish Worship: 9 A.M. Spanish Worship: 3 P.M.
Rev. Fred P. Eckhardt, Pastor

CHRIST THE KING
LUTHERAN CHURCH
IN THE LOOP
327 La Salle Street
(second floor)
CHICAGO
LLOYD L. BURKE, Pastor
Holy Communion 9:30 a.m.
Services 11 a.m. & 7 p.m.
WEEKDAYS
12:10 p.m., 12:40 p.m.

PHILADELPHIA'S NEW
MESSIAH LUTHERAN
Church
Broad & Boulevard (4400N)
C Bus, R Bus, Subway
DR. ROSS STOVER Preaches
11 A.M. 7:30 P.M.

EARLY REPORT of Thiel College admissions hows that over 2,000 prospective students ere interviewed. Out of 960 applications led, 525 were accepted. Of those accepted, 50 or 66 per cent enrolled for 1960-61.

CAMP DIRECTOR SAMUEL SHAULIS reported hat some 2,400 campers and family week uests attended Camp Lutherlyn during the ast summer.

WITH GROUNDBREAKING for the third unit f its church plant, the 15-year schedule f Zion Church, Penn Hills, reads thus: February 1946, first service; September 946, purchase of site; April 1947, organiza- on of congregation; December 1950, dedi- ation of chapel; December 1953, dedication f parish hall; May 1956, purchase of addi- onal lots; July 1960, breaking of ground r church building seating 440.

In photo (right) are Pastor Earl Ander- n of Penn Hills, building chairman L. A. wanson with spade, Pastor Paul Gerhard f Zion Church, and Dr. Paul E. Daugherty, ittsburgh Synod mission superintendent.

Men of Zion break ground at Penn Hills

hilean Lutheran Layman ours American Churches

NEW YORK—The office manager of the alparaiso Municipal Gas Works in Chile as arrived in the United States to spend 10 eeks observing laymen's activities in the nited Lutheran Church in America.

Dr. Henry Endress, New York, executive ecretary of the Lutheran Laymen's Move- ent for Stewardship, said Hans D. Reimers, e layman, is the guest of LLM under the utheran World Federation's exchange pro- am.

Mr. Reimers, a native of Hamburg, Ger- any, will spend much of his time visiting nited Lutheran congregations in all parts the nation, Dr. Endress said.

One of the reasons Mr. Reimers was se- cted as this year's exchange layman was ecause of a paper, "Christian Stewardship -the Way to a Living Congregation," which wrote and is in use in the Lutheran hurch in Chile.

PACIFIC LUTHERAN THEOLOGICAL SEMINARY

Charles B. Foelsch, Ph.D., Pres., Berkeley 8, Calif.

College men who love God and people and have red blood in their veins can have a thrilling time of it preparing for the ministry in the West, on the Church's adventuresome home mission frontier.

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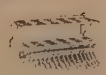

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Higher Education Appeal's Final Sum Near $7 Million

TEN YEARS AGO the United Lutheran Church in America raised more than $6 million for its synod-supported colleges and seminaries. Dr. R. E. Tulloss, director of the Christian Higher Education Year Appeal (CHEYA) reported at the Des Moines convention of ULCA that pledges were over the top.

But CHEYA didn't end there. Money kept coming in, over and above what had been pledged. In 1954 the Board of Higher Education reported total receipts from synods and other sources were $6,631,541. Sizable sums were paid since then, and CHEYA records were not closed until 1959.

Now final data are available. The synods contributed $6,807,558, including advance credits of $402,463 for projects started after CHEYA was approved by the church in 1946 but before formal solicitation began in 1950.

From miscellaneous sources came $133,967, including rentals and sales of the film *The Difference;* contributions by non-Lutheran students and members of faculties; special gifts to colleges and seminaries by individuals not related to the supporting synods, and interest on deposits. The grand total was $6,941,525.85.

The colleges received $5,144,605, and the seminaries $1,230,132, making a total of $6,374,737 distributed to the schools. The colleges received $290,355 more than had been originally allocated to them, and the seminaries received $84,382 more than their allocation.

EXPENSES amounted to $566,788, or 8.1 per cent of the total received. Considering that the appeal included the synods and parishes of the ULCA in the United States and Canada, this is an unusually low cost for a fund-raising campaign. Professional advisors had indicated the expenses might run from 12 to 20 per cent.

"Few financial appeals for colleges and seminaries have been conducted with such

ignificant results," said Dr. Gould Wickey, ormer executive secretary of the Board of Higher Education, in transmitting the final eport. He said the schools received 6.24 er cent more than expected, and total reeipts were about 15.7 per cent larger than he goal.

"Nothing had happened in the history of he ULCA up to 1950," said Dr. Wickey, and in the opinion of some, nothing has appened in the whole history of ULCA, to ive our church a greater sense of unity—to nake the church so interested in its schools, o awaken the schools to a realization of heir desired relation to the church.

"CHEYA also served to give the Board f Higher Education its needed place of repect in the consciousness of both the church nd the schools, and to awaken within the olleges and seminaries an appreciation of he type of service and leadership which the oard offers and is capable of giving."

—CHANGES OF PASTORATE—

CARIBBEAN

'ELLOWS, ROBERT E. From Redeemer Church, Livingston, Mont. To Christiansted Church, St. Croix, V. I.

DECEASED

MISS MARY CLARA SULLIVAN, 60, issionary to China and Malaya for 31 ears, died Aug. 26 in Beirut, Lebanon, hile enroute to the United States for medial treatment. She had been stricken ill in Malaya a week before.

The body was returned to the States for urial in Lincoln County, North Carolina, here she was born. Funeral service was onducted Sept. 2 at Bethphage Church, Linolnton, by Dr. F. L. Conrad, president of he North Carolina Synod, and the Rev. Glenn Yount of Bear Poplar.

Miss Sullivan taught in public schools fter her graduation from Lenoir Rhyne ollege, and took summer courses at the niversity of North Carolina. She was commissioned as a foreign missionary on Sept. 8, 1929, and sailed for China on Sept. 20.

For the first three years of her service she was an itinerant evangelist in Chinese villages. Later she taught in high school and the Bible Institute in China. When war was declared in 1941, Miss Sullivan was taken prisoner by the Japanese, but was repatriated in 1943. She taught for a year at Lenoir Rhyne, and returned to China in 1947. She continued to work until the rise to power of the Chinese Communists, and was the last Lutheran missionary to leave the China field in 1952.

Soon after her return, Miss Sullivan was granted the L.H.D. degree by Lenoir Rhyne College. In 1953 she was among the first missionaries to go to Malaya when ULCA entered that field. There she was able to work again among Chinese people in Selangor and Perak States. Later she became instructor and dormitory supervisor in the Bible Training School at Petaling Jaya.

Surviving her are two brothers, H. Kemp Sullivan, of Paw Creek, and R. Blair Sullivan, of Dallas, N. C.; and three sisters, Mrs. H. R. Browne and Mrs. Paul J. Bell, of Spartanburg, S. C., and Mrs. Howard Allran, of Charlotte, N. C.

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IN CONCLUSION

MY GUESS is that the "religious issue" in the U.S. political campaign this fall won't swing a great number of votes on Nov. 8. The danger of a Roman Catholic in the White House is being talked up mostly by a few thousand clergymen. When millions of citizens go to the polls they will vote according to their hopes and fears regarding the cold war, prosperity, segregation, and a half-dozen such questions.

We know, of course, that the Roman Catholic Church has a long record of trying to influence political life in many nations. There are sober reasons for being doubtful about what it might try to do in America. It is the only church which has a "state department" where ambassadors from numerous governments are received and where secret political information is said to be available.

But this is part of the worn-out machinery which the Roman Catholic Church as a proud and ancient institution likes to keep around as a relic of its past. The machinery worked effectively when kings and cardinals could swap favors. But kings are mostly gone, and cardinals don't get much attention amid the frenzied lobbying in a modern legislature.

Cardinal Spellman may still try to crack his whip (for example, the Barden bill in 1949). But the AFL-CIO, AMA, NAACP, NAM, and other alphabetical pressure groups can vastly outperform the New York or Boston archdiocese in American politics. That's the way 90 per cent of the Roman Catholics in America, including Senator Kennedy, want things to be.

IT'S DIFFICULT for Protestant churches to co-exist with the Roman Catholic Church which is convinced that it is th only true church. This situation has co tinued since Oct. 31, 1517, when th Roman Catholic Church lacked the wi dom and humility to heed some deep important criticisms made by one of i own German monks. However unhapp both sides may be with the way thin have turned out since that date, the seems to be nothing that can be don about it.

Our Protestant difficulty is that a though we know Roman Catholicism not "the only true church," we must re alize that it is a true church. It is mighty channel by which God's grac through his Word and sacraments is re ceived by a multitude of our brothers Christ.

This loud talk we have been hearin recently sounds as though Protestants an Catholics are enemies. We may forg that actually we are bound together the closest and most sacred bond—we a fellow-members in the body of Chris We have one Lord, one faith, one bap tism, one God and Father of us all.

THE CHURCH isn't something we mad or that even Peter and Paul invente It is our Lord's creation in which he giv us his body and blood. These vario subdivisions which we have staked ou with headquarters in Vatican City, Ne York City, or Salt Lake City, are o ideas, and in some cases very poor idea But our various notions can't cancel o the reality of the church.

I am not much concerned abo whether Mr. Kennedy or Mr. Nixon ge elected. But we must all be intense concerned that this political competitio does not cruelly separate us from tho with whom we should live together i love.

—ELSON RUFF

STEIMLE

lear Wittenberg Choir Here

s of October 2, this is the latest information on where Dr. Steimle and the Wittenberg niversity Choir can be heard this fall on The Protestant Hour. PRT advises you to nsult your local newspaper listings or your own pastor for time of program.)

ABAMA
niston WHMA
nore WATM
mingham WBRC
ilman WFMH
canar HO WHOS
mopolis WXAL
than WDIG
faula WULA
rence WOWL
dsden WCAS
neva WGEA
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ress Gardens WGTO
ksonville WJAX
e City (S) WGRO
dison WMAF
rianna WTYS
ami WCKR
lando WDBO
atka WSUZ
ama City WPCF
ry WPRY
incy WCNH
ring WJCM
Petersburg WLCY
uchula WAUC

ORGIA
bany WALB
ericus WDEC
ens WDOL
anta WSB
gusta WGAC
nbridge WAZA
milla WCLB
Cartersville WBHF
Cedartown WGAA
Cleveland WRWH
Commerce WJJC
Dalton WRCD
Cornelia WCON
Dawson WCKR
Dublin WMLT
Elberton WSGC
Fitzgerald WBHB
Gainesville WGGA
Hartwell WKLY
Hawkinsville WCEH
Jesup WBGR
La Grange WTRP
Lawrenceville WLAW
Macon WBML
Milledgeville WMVG
Newman WCOH
Quitman WSFB
Sandersville WSNT
Savannah WTOC
Statesboro WWNS
Thomson WTWA
Valdosta WGAF
Rome WLAQ
Winder WIMO

IDAHO
Boise KGEM
Osburn KWAL

ILLINOIS
Litchfield WSMI
Macomb WKAI
Sparta WHCO
Sterling WSDR

INDIANA
Evansville WJPS
Fort Wayne WANE
Kokomo WIOU
Lafayette (S) WBAA

IOWA
Charles City KCHA
Clinton KROS
Davenport WOC
Dubuque KDTH
LeMars KLEM
Mason City KGLO

KANSAS
Hutchinson KWBW
Topeka WIBW
Wichita KAKE

KENTUCKY
Cumberland WCPM
Cythiana WCYN
Frankfort (S) WFKY
Franklin WFKN
Harrodsburg WHBN
Lebanon WLBN
Louisville WHAS
Owensboro WOMI
Paducah WKYB
Somerset WSFC
Winchester WWKY

LOUISIANA
Bogalusa WIKC
Covington WARB
Jennings WJEF
Lake Charles KPLC
Lake Providence KLPL
Minden KASO
Monroe KNOE
New Iberia KVIM
New Orleans WDSU
Shreveport KWKH

MAINE
Calais WQDY

MARYLAND
Annapolis WNAV
Baltimore WBAL

MASSACHUSETTS
Attleboro WARA
Boston WCOP
Holyoke WREB

MICHIGAN
Detroit WJBK
Ironwood WJMS
Jackson WIBM
Kalamazoo WKLZ

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Duluth KDAL
Minneapolis WDGY

MISSISSIPPI
Aberdeen WMPA
Brookhaven WJMB
Clarksdale (M) WROX
Corinth WCMA
Greenwood WABG
Grenada WNAG
Gulfport WGCM
Laurel WAML
Louisville (F) WLSM
McComb WHNY
Meridian WOKK
Natchez WMIS
Picayune WRJW
Starkville (M) WSSO
Yazoo City WAZF

MISSOURI
Chillicothe KCHI
Flat River KFMO
Kansas City WDAF
Mexico KXEO
St. Louis KSD
Springfield KGBX

NEBRASKA
Falls City KTNC
Omaha KQAL

NEW HAMPSHIRE
Berlin WKCB

NEW JERSEY
Atlantic City WLDB
Wildwood WCMC

NEW MEXICO
Alamogordo KRAC
Clayton KLMX

NEW YORK
Babylon, L. I. WBAB
Freeport, L. I. WGBB
Hudson WHUC
Huntington WGSM
Ithaca WHCU
Rochester WHAM
Syracuse WSYR
Watertown WOTT

NORTH CAROLINA
Ahoskie WRCS
Albemarle WABZ
Asheboro WGWR
Asheville WWNC
Beaufort WBMA
Belmont WCGC
Boone WATA
Brevard (T) WPNF
Burlington WFNS
Canton WWIT
Charlotte WIST
Concord WEGO
Elizabethtown WBLA
Elkin WIFM
Franklin WFSC
Fayetteville WFLB
Forest City WBBO
Gastonia WGNC
Greensboro WBIG
Greenville WGTC
Henderson WHVH
Hendersonville WHKP
High Point (S) WHPE
Jacksonville WJNC
Kinston WFTC
Laurinburg WEWO
Lexington WBUY
Lincolnton WLON
Louisburg WYRN
Lumberton WAGR
Marion (Clingman's Peak) WMIT
Mooresville WHIP
Morganton WMNC
Mt. Airy WSYD
Murphy WCVP
New Bern WRNB
N. Wilkesboro WKBC
Raleigh WPTF
Reidsville WREV
Rocky Mount WCEC
Roxoboro WRXO
Salisbury WSAT
Sanford WWGP
Scotland Neck WCRC
Shelby WOHS
Southern Pines WEEB
Statesville WSIC
Thomasville WTNC
Tryon WTYN
Wadesboro WADE
Wallace WLSE
Waynesville WHCC
Wilmington WGNI
Wilson WVOT
Winston-Salem WSJS

OHIO
Athens WOUB
Cincinnati WCPO
Cleveland KYW
Gallipolis WJEH
Lancaster WHOK
Lorain WWIZ
Marietta WMOA
Newark WCLT
Springfield WIZE
Steubenville WSTV
Van Wert WERT
Warren WHHH
Youngstown WFMJ

OKLAHOMA
Durant KSEO
Guymon KGYN
McAlester KTMC
Oklahoma City KOCY
Stillwater KSPI
Tulsa KVOO

OREGON
Astoria KAST
Pendleton KKID
Portland KXL

PENNSYLVANIA
Canonsburg WCNG
Charleroi WESA
Connellsville WCVI
Corry WOTR
Elizabethtown WEZN
Gettysburg WGET
Indiana WDAD
Johnstown WARD
Kane WADP
Lancaster WGAL
Lewistown WMRF
Pottsville WPPA
Scranton WARM
State College WMAJ
Williamsport WRAK
York WSBA
Philadelphia WFIL

SOUTH CAROLINA
Abbeville WABV
Anderson WANS
Bamberg WWBD
Barnwell WBAW
Batesburg WBLR
Bennettsville WBSC
Camden WACA
Charleston (S) WCSC
Chester WGCD
Columbia WIS
Florence WOLS
Greenville WFBC
Greenwood WGSW
Hampton WBHC
Hartsville WHSC
Kingstree WDKD
Lancaster WLCM
Laurens WLBG
Mullins WJAY
Myrtle Beach WMYB
Newberry WKDK
Orangeburg WBPD
Rock Hill WTYC
Seneca WSNW
Spartanburg WSPA
Sumter WFIG
Union WBCU
York WYCL

SOUTH DAKOTA
Sioux Falls KISD

TENNESSEE
Athens WLAR
Chattanooga WDOD
Copperhill WLSB
Covington WKBL
Jackson WTJS
Knoxville WHOX
Maryville WGAP
Memphis WREC
Morristown WMTN
Murfreesboro WGNS
Nashville WSM
Pulaski WKSR

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Beaumont KRIC
Colorado City KVMC
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El Paso KELP
Hamilton (S) KCLW
Harlington KELT
Huntsville KSAM
Killeen KLEN
Liberty KWLD
Lufkin KTRE
Midland KNFM
Monahans KVKM
San Angelo KGKL
San Antonio WOAI
Texas City KTLW
Tyler KTBB
Waxahatchie KBEC
Wichita Falls KWFT

VIRGINIA
Bedford WBLT
Bristol WCYB
Clifton Forge WCFV
Crew WSVS
Danville WDVA
Franklin WYSR
Fredericksburg WFVA
Galax (S) WBOB
Gretna WMNA
Hampton WVEC
Hopewell WHAP
Leesburg WAGE
Lexington WREL
Lynchburg WWOD
Mount Jackson WSIG
Newport News WGH
Norfolk WTAR
Petersburg WSSV
Pulaski WPUV
Richmond WRVA
Roanoke WSLS
Roanoke WHYE
Rocky Mount WYTI
South Hill WJWS
Stuart WHEO
Waynesvoro WAYB
Winchester WINC
Wytheville WYVE

WASHINGTON
Blaine KARI
Longview KEDO
Seattle (M) KTW
Seattle KING
Spokane KNEW

WEST VIRGINIA
Elkins WDNE
Huntington WSAZ
Logan WLOG
Ronceverte (Lewisburg) WRON
Welch WOVE

ALASKA
Sitka KSEW

CANADA—NEW FOUNDLAND
St. Johns VOWR

HAWAII
Kailua Oahu KANI

KOREA
Seoul HLKY

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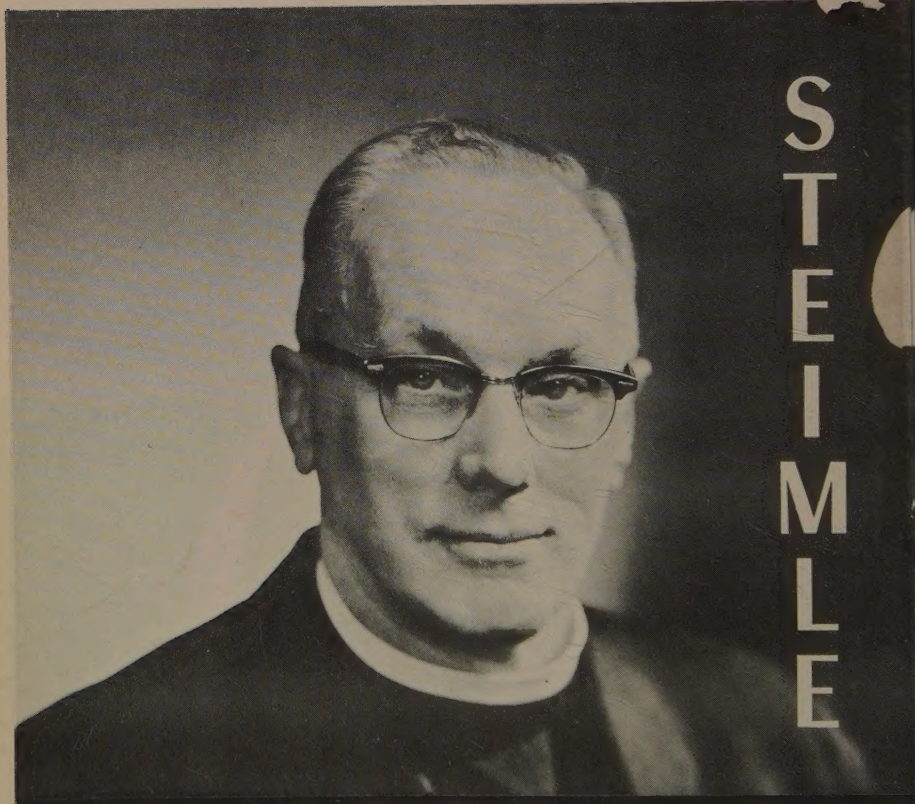

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